

**INDIKIMBA YOKUDINGISWA
EZINKONDLWENI ZIKAMAZISI KUNENE
ZESIZULU**

MELUSI XABA

2018

**INDIKIMBA YOKUDINGISWA EZINKONDLWENI
ZIKAMAZISI KUNENE ZESIZULU**

NGU:

MELUSI XABA

**LWETHULWA UKUFEZA IZIDINGO ZEZIKU
ZEMASITAZI**

EMNYANGWENI WESIZULU

ENYUVESI YAKWAZULU-NATALI

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ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi: **Indikimba Yokudingiswa Ezinkondlweni ZikaMazisi Kunene ZesiZulu**, ngumsebenzi ocwaningwe yimina ngokusebenzisa imithombo yolwazi ehlukahlukene. Ngiyaphinda futhi ngiyaqinisa ukuthi lo mqulu awukaze wethulwe kwesinye isikhungo ngenhloso yokuthola iziqu. Imithombo yolwazi esetshenziswe kulolu cwaningo ikhonjisiwe ngokuphelele.

.....

M.XABA

.....

USUKU

UKUBONGA

Ngiswele imilomo eyizinkulungwane ezongidlulisela ukubonga kwami kulaba abalandelayo:

Ngibonga kuDokotela N.G. Sibiya umeluleki wami kulo msebenzi kusuka ekuqaleni kuze kufike ekugcineni. Ngibonga isineke abenaso ekucubungulenieni nasekubhekeni lo msebenzinamasu anzulu abengeluleka ngawo. Ngithi nje Sotobe, kwande!

Ngiyabonga nasemndenini wami wonke ngokungigqugquzela; ikakhulukazi abazali bami uSiyabonga noZandile Xaba. Ngithi bazali bami ngibonga isineke namazwi enkuthazo eninginike wona. INkosi ize ingigcinele nina!

Ngibonga nakuMvelinqangi ngoba ngaphandle kwakhe bekungeke kwenzeke lokhu.

IQOQA

Lona ngumsebenzi wocwaningo ohlelwe ngokwalezi zahluko eziyisikhombisa. Ucwano olwenziwe kulo msebenzi lumayelana nendikimba yokudingiswa etholakala ezinkondlweni zesiZulu zikaMazisi Kunene.

Isahluko sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwano ngokuthi kuchazwe isihloko socwano esingumgogodla wocwano lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwano, kuchazwe amagama azobe eqavile ocwano lonke. Kuvezwa izinhloso kanye nezidingo zocwano ngenhloso yokhanyisa umsuka wocwano olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwano ezizosetshenziswa ocwano. Kuvezwa ngamafuphi ukuthi ucwano luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi eziyisisekelo socwano. Kugcinwa ngokuveza umklamo wocwano kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwano luzogxila kuphi nokuthi umcwano izahluko zocwano uzozimisa kanjani.

Isahluko sesibili

Lesi yisahluko esiyisendlalelo socwano lonke. Kulesi sahluko kuxoxwa kabanzi ngezinkondlo nokuthi buyini ubunkondlo. Kuzophinde kubuyekezwe nemibhalo ehlobene nesihloko socwano olwenziwayo.

Isahluko sesithathu

Lapha kubhekwa izindlela zokuqhuba ucwano kanye nezinjulalwazi eziyisekelo socwano lonke.

Isahluko sesine

Inhloso ngqangi yalesi sahluko ukuthola izinto eziyimbangela yokudingiswa kukaMazisi Kunene noma izimo ezamphoqa ukuba afulathele leli lengabade ayolwela inkululeko emazweni aphesheya. Kuzobhekwa indlela ayezizwa ngayo ngezimo yena nabantu abamnyama kuleli ababebhekene nazo.

Isahluko sesihlanu

Kulesi sahluko kuzokhulunywa kabanzi ngezimo zasekudingisweni ngenhloso yokuthola izinto ezabe zenzeka ekudingisweni, bese kubhekwa nezinto ezishiwo uKunene ngendawo yasekudingisweni leyo ukuthi kwabe kuyindawo enjani futhi yena ingabe yabe imphethe kanjani. Lokhu kuzosiza ekuqondeni ukuthi uKunenewabe engumuntu onjani nendlela ayecabanga ngayo ngezimo zasekudingisweni. Kuzophinde kubhekwe amanye amaqhawe abalwa uKunene ayelwela inkululeko ngezikhathi zakudala nokuthi yini le ayisho kakhulu ngawo, kanye nendima ayiklamile mayelana nokulwisana nohulumeni wobandlululo. Kuzophinde kubhekwe nenkumbulo yasekhaya ukuthi ingabe yiziphi izinto noma izimo ezabe zenza akhumbule ekhaya..

Isahluko sesithupha

Kulesi sahluko kuzobe kubhekwa ukubuyela kukaKunene ekhaya emva kokuhlala isikhathi eside ekudingisweni. Njengoba ezahlukeni ezedlule bese kukhulunyiwe ngezimo zasekudingisweni kanye nokukhumbula kukaKunene ekhaya, lapha kuzobhekwa amathemba ayenawo ngekhaya; okusho ukuthi ngaphambi kokuba abuyele ekhaya izifiso zakhe ayenazo zazithini.

Isahluko sesikhombisa

Lesi yisahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke, kuhlaziye okutholwe kulolu cwaningo bese kwenziwa izincomo zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

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ISAHLUKO SOKUQALA

UKWETHULWA KOCWANINGO

1.1 Isingeniso

Kulesi sahluko kuzokwethulwa ucwaningo olusihloko esithi “Indikimba yokudingiswa ezinkondlweni zikaMazisi Kunene zesiZulu.” Siyisendlalelo sezahluko okuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke.

Lapha kuzovezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kuzovezwa isisusa socwaningo nesidingo sokwenza lolu cwaningo. Kuzovezwa izinjulalwazi ezimbili ezizosetshenziswa kulolu cwaningo nezindlela ezizosetshenziswa ukulwenza. Kuzobe sekuvezwa umklamo walo, umlando wombhali olumayelana naye lolu cwaningo kanye nokuhlelwa kwezahluko zocwaningo lonke.

1.2 Isisusa socwaningo

Isisusa esikhulu sokwenza lolu cwaningo kube ukuqaphela ukuthi nakuba imibhalo yesiZulu ishicilelwe yaba miningi ngesikhathi sobandlululo kodwa kalukho ucwaningo olukhuluma ngendikimba yokudingiswa emibhalweni yesiZulu. Nanxa uKoopman (2006) ekhuluma ngokudingiswa ezinkondlweni zika-BW Vilakazi, usuke ekhuluma ngokuba sekudingisweni nje okuhlobene nokusebenza kude nasekhaya, hhayi ngoba uvinjwe yimithetho ukuba ubuyele ekhaya.

Esinye isisusa ngukuthi kwasayena nje uKunene akukho cwaningo esiZulwini oseluke lwenziwa ngezinkondlo zakhe. Ziningi izizathu ezenza kube nesidingo sokucwaninga izinkondlo zikaKunene. Esokuqala nje ngukuthi uzedlula zonke

izimbongi zesiZulu (cishe nezezinye izilimi) ngenani lezinkondlo azibhala. Phela zibalelwa ezinkulungwaneni ezinhlanu izinkondlo zikaKunene ezishicilelwe kanye nalezo ezingashicilelwe ezitholakala kusigcinamagugu esisemzini wakhe eThekwini.

Ngale kwenani, nayo nje indlela yokubhala kaKunene yehluka kakhulu endleleni ejwayele ukusetshenziswa yizimbongi zesiZulu. Ababhali abaningi ababhala izinkondlo bazibhala ngendlela ejwayelekile, bethi bezibhala bebe besebenzisa izindlela ezahlukeni zokuzibhala. Iningi lababhali bezinkondlo lisebenzisa izindlela zaseMpumalanga uma libhala izinkondlo zalo. UKunene usebenzisa indlela ehlukeni yokubhala engajwayelikile kodwa enobuchule phakathi.

1.3 Izinhloso zocwaningo

Kulo msebenzi kuhloswe ukubheka ukuthi yiziphi izimbangela ezaholela ekudingisweni kukaKunene nokuthi lezi zimo uziveza kanjani ezinkondlweni zakhe. Enye inhloso ngukuthola isithombe esivezwa nguKunene mayelana nezimo yena nabo bonke ababesekudingisweni ababebhekene nazo. Lolu cwaningo luhlose futhi ukuthola ukuthi lalingakanani ithemba lokubuya ekudingisweni kuKunene nalabo ayedingiswe nabo. Onke la maphuzu azobhekwa kugxilwe kakhulu olimini lobunkondlo olusetshenziswa nguKunene ukusethulela indikimba yokudingiswa ezinkondlweni zakhe. Lokho kuzobe kwenziwa kucutshungulwa amaqoqo ezinkondloathi: *Indida Yamancasakazi (1995)*, *UMzwilili Wama-Afrika (1996)* nethi *Igudu LikaSomcabeko (1997)*.

1.4 Imibuzo yocwaningo

Ucwaningo luzophendula le mibuzo elandelayo:

1. Ingabe yiziphi izimo ezenza uKunene aye ekudingisweni?

2. Ingabe yayinjani impilo yasekudingisweni?
3. Ingabe uKunene wayezizwa kanjani ngokubuyela ekhaya?

1.5 Isidingo socwaningo

Sikhona isidingo sokwenza lolu cwaningo ngoba inhloso yocwaningo ukuveza ukubaluleka kwezinkondlo zikaKunene ngokukhuluma ngezinto ezazenzeka ngenxa yengcindezelo nobandlululo ezweni laseNingizimu Afrika. Luveza ubuchule bakhe ekubhaleni lezi zinkondlo ngokusebenzisa amasu ahlukahlukene.

Sikhona isidingo socwaningo lolu njengoba lugxila esikhathini sobandlululo eNingizimu Afrika. Isikhathi lesi esaletha ubuhlungu nokudunguzela okukhulu ezweni lonke, ibambene ngezihluthu phakathi kwabantu abamnyama kanye nabantu abamhlophe. Isikhathi lesi esaletha ukuchitheka kwegazi nokuhlukunyezwa kwemizimba nemiphefumulo. Ngokucwaninga izinkondlo ezibhalwe ngalesi sikhathi, kuvela ukuhlobana nokuxhumana phakathi kwemibhalo jikelele, ikakhulukazi izinkondlo ngqo kanye nesikhathi leso ezibhalwe ngaso nesikhathi imbongi ebhale ngaso ezinkondlweni. Lolu cwaningo luveza futhi luqophe lobu buhlobo nalobu budlelwane. Sikhona- ke isidingo socwaningo olunje, oluzoveza ukuthi izwe lisukaphi, ladlula kuziphi izingqinamba, izinselelo nezigameko laze lathi chaphasha enkululukweni.

1.6 Izindlela zokwenza ucwaningo

Ziningi izindlela umcwaningi angazisebenzisa ukwenza ucwaningo lwakhe ukuba lube impumelelo. UPam (2011:45) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo lwakhe ingancika ukuthini yena umcwaningi uqobo ufuna ukucubungula ngani, futhi olunjani ulwazi afuna ukuba aluthole maqondana nesihloko sakhe.

Kulolu cwaningo umcwaningi uqoke ukuba asebenzise kumbe alandele uhlobo lwendlela yokwenza ucwaningo okuthiwa ikhwalithethivu. UFlick (2009:34) uchaza ikhwalithethivu njengendlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lwakhe. Inhloso yocwaningo ukuthola ulwazi mayelana nezinto ezishiwo uKunene ezinkondlweni zakhe. Le ndlela (ikhwalithethivu) ibonakala kuyiyona ezosiza umcwaningi ukuba afinyelele lapho ahlose ukuya khona ngocwaningo lwakhe.

UStrauss noCorbin (1990:78) babeka ukuthi ikhwalithethivu indlela yokwenza ucwaningo enganikezi umbiko oyizinombolo ekupheleni kocwaningo kepha ileyo ndlela yokwenza ucwaningo eveza imiphumela ngamagama. Akuhlosiwe kulolu cwaningo ukuba kukhiqizwe izinombolo kodwa umcwaningi ufuna ulwazi oluthe xaxa kodwa lolu lwazi kungabi ukuthi luveza izibalo kodwa kube ilolo olunikeza izimpendulo ezigculisayo ukuze umcwaningi enze ucwaningo lwakhe ngendlela ezomsiza. Isihloko socwaningo ileso esidinga izimpendulo ngamagama ngenxa yokuthi kuningi okuzobhekwa ocwaningweni oluzokwenziwa. Indikimba yokudingiswa isihloko lesi esibanzi okudingeka ukuba umcwaningi asibheke kabanzi naso ngokwaso. Ukwenza lokho kuncike ekuqoqeni ulwazi oluningi naye azokwazi ukuthi uma eseluhlaziya kahle kube ilolo azokwazi ukuthi aluhlukanise ngokwezihlokwana ukuze kuphenduleke izinhloso kanye nemibuzo yocwaningo.

UBerg (2001:34) yena uthi ucwaningo lwekhwalithethivu lubheka izincazelo, amagamamqondo, izichasiso, ubunjalo, izingathekiso kanye nezimpawu zezinto. Uphinde abalule futhi ukuthi maningi amapharadayimu ahambisana nekhwalithethivu, esingabala kuwo ehumushayo okuyiyona ezosetshenziswa kulolu cwaningo. Ipharadayimu ehumushayo ibuka kakhulu incazelo abantu

abanayo ngezinto abazenzayo kanye nendlela emhumushi angahumusha ngayo lezo zinto (Nuema, 2006).

Ipharadayimu ehumushayo igxila futhi kakhulu ekutheni okucwaningwayo ngabe kunayo yini incazelo, uma ikhona ingabe ithini. Iphinde igxile ekucubunguleni amagama. Le ndlela yocwaningo ihambisana kahle kakhulu nalolu cwaningo njengoba ibuye igxile ekucubunguleni amagama. Lapha kulolu cwaningo ziningi izinto ezizocutshungulwa zibuye zihumushwe njengoba sazi ukuthi izinkondlo zivame ukuqukatha umqondo ojulile noma ocashile futhi ziba nezifenko okudinga ukuba zicutshungulwe ukuze kuvele noma kuhumusheke umqondo nomyalezo odluliswa yimbongi.

1.7 Izinjulalwazi zocwaningo

UNkumane (1995:67) uthi sekwaphenduka umgomo ezifundweni kulezi zinsuku ukusebenzisa uhlobo oluthile lwenjulalwazi yemibhalo uma kuhlaziywa umsebenzi wemibhalo. Kanti uBartens (1995:116) yena uthi ukuhumusha imibhalo kanye nezinjulalwazi sekwasondelana kakhulu, eqinisweni abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. UReeves (2008:44) yena uthi izinjulalwazi zinikeza umcwaningi amehlo amasha ukuba abheke izinkinga zokuhlalisana kwabantu emiphakathini. Kulolu cwaningo umcwaningi uqoke ukuba asebenzise izinjulalwazi ezimbili ukwenza ucwaningo lwakhe.

NgokukaWeick (1989:109) injulalwazi iqoqa lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzeko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela ngesenzeko semvelo. Izinjulalwazi esizibona zingena khaxa kulolu cwaningo yilezi: Injulalwazi yenkathi elandela ukuqonolwa abokufika (*Post colonialism*) kanye nenjulalwazi yokuhumusha imibhalo

(*Hermeneutics*). Lezi zinjulalwazi zisebenza ngokwelekelelana; enye inokuthile engenakho le enye.

1.7.1 Injulalwazi yenkathi elandela ukuqonelwa abokufika (*Post-colonialism*)

Into ephawulekayo ngeyokuthi ngeke kube khona i-*post-colonialism* ingekho i-*colonialism*, okuwukuthi kwafika abasunguli bamakoloni (*colonists*) babeka imithetho eyabe ihlukanisa izinga lokuphatha, elezopolitiki, elezemfundo kanye nokungalingani kwabantu ngokomnotho, ngokobuzwe nangokwebala. Lokho kwadala ukuthi kube khona uqhekeko phakathi kwabantu bendabuko ababeyimisinsi yokuzimilela kanye nalabo ababeyizifika namthwalo. I-*post-colonialism* lena yithiyori ekhuluma kakhulu ngemibhalo kanye nolimi lwangezikhathi zokucindezelwa ngabamhlophe. UGandhi, (1998:12) uthi le njulalwazi yasungulelwa ukugxeka ukucwaswa kwezopolitiki nezinto ezazenziswa abacindezeli. Kuwo wonke umlando wobugqila, ukucindezelwa kanye nezimpi, izikhungo zenkolo nabantu abathile bake basolwa ngokuzibandakanya ikakhulukazi inkolo ukuthi ibihambisana nencindezelo. Kulolu cwaningo kuzachazwa kabanzi nge-*post-colonialism* nokuthi ihambelana kanjani naloli cwaningo.

1.7.2 Injulalwazi yokuhumusha imibhalo (*Hermeneutics*)

Injulalwazi yokuhumusha imibhalo ichazwa ngongoti abaningi bezokucwaninga abehlukene abayichaza ngezindlela ezahlukene. UWeihl (1990), uForster (1995), uBryne (1998) noNewman (2011) bachaza le njulalwazi yokuhumusha imibhalo njengenjulalwazi eyindlela enobuciko yokuqonda umbhalo obhaliwe. U-Allen (1995) noKissel (1985) bona bathi uhlobo lwenjulalwazi lolu oluxhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni ebhaliwe. U-Abrams (1987), uCrotty (1998) kanye noPeck noCoyle (1993) bachaza injulalwazi yokuhumusha imibhalo ebhaliwe njengohlobo

lwenjulalwazi oluyindlela engubusayensi kumbe umgomo wokuhumusha imibhalo ebhaliwe.

Le njulalwazi izosetshenziswa kulolu cwaningo ukuhumusha izinkondlo zikaKunene ngenjongo yokuthola umqondo walokho ezikuqukethe ngendikimba yokudingiswa.

1.8 Umlando kaMazisi Kunene

Imbongi uMazisi Raymond Kunene wazalelwa eThekwini ziye-12 kuMbaso we-1930. Uyise nguMdabuli Albert Kunene kanti uninangoMaNgcobo. UKunene ukhulele endaweni yaseMahlongwa eNingizimu neKwaZulu-Natali lapho efunde khona amabanga aphantsi wabe esedlulela kwaHluzinqondo High School ngaphambi kokuya eSt. Francis High School eMarrianhill lapho athola khona uMatikuletshe. Wabe esedlulela eMphumulo Training College lapho afike azuza khona isitifiketi sokufundisa.

UKunene uqale esemncane ukubhala; umsebenzi wakhe wokuqala owashicilelwa ephephandabeni kanye nasephephabhukwini wawubhala eneminyaka eyi-11. Ngonyaka we-1956 wahlabana ngomklomelo we-*Bantu Literary Competition Award*, kwathi ngonyaka we-1959 wathola iziqu ze-Masitazi eNyuvesi yaseNatali ngocwaningo olwabe luthi *An Analytical Survey of Zulu Poetry both Traditional and Modern*.

Ngemuva kokuhlala isikhashana eLesotho wahlela ukuya phesheya kwezilwandle ngenjongo yokuyokwenza iziqu zobudokotela. Ngenxa yesimo sobandlululo sangaleso sikhathi wayesezibandakanye nezepolitiki waze wajoyina iqembu le-African National Congress (ANC) okwathi uma esephesheya wabamba elikhulu iqhaza ezinhlangeni zalo, wagcina eseyinxusalo ngonyaka we-1964. Uqhubekile wenza iziqu zobudokotela eMelika. Ngonyaka we-1973 ufundise esikhungweni semfundo ephakeme eNyuvesi yase-California, lapho efundise iminyaka eyi-19 ngaphambi kokuba abe

nguSolwazi weZilimi Zomdabu. Ube nguSolwazi kwaze kwaba ngowe-1992 okuwunyaka abuyele ngawo eNingizimu Afrika.

Ngezikhathi zeminyaka ye-1980 kuya kowe-1990 isona sikhathi lapho kwashicilelwa khona imibhalo eyabe ihlabahlosile ethi: *Emperor Shaka the Great* (1979), *Anthem of the Decades* (1981) kanye nethi *The Ancestors and the Sacred Mountain* (1982). Le misebenzi yambeka ezingeni lomhlaba njengombhali ovelele.

UKunene usebenze ngokubambisana nezishosho vuzi zeqembu le-ANC okubalwa kuzona uMoses Mabhida, Oliver Tambo, Robert Resha nabanye abaningi. Ngonyaka we1993 i- The United Education Scientific and Culture Organisation (UNESCO) yamthwesa umqhele wokuba yimbongi evelele e-Afrika. Imisebenzi eminingi kaKuneneyabe igqugquzelwa ukubona isimo saseNingizimu Afrika esabe siyiyo ngenxa yobandlululo, ingakho imisebenzi nomaimibhalo yakhe eminingi yayigxeka uHulumeni wobandlululo.

UKunene ubuye aziwe ngezincwadi zakhe zesiZulu ezithi: *Umwilili wama-Afrika* (1994), *Isibusiso sikaMhawu* (1994) *Indida Yamancasakazi* (1995) nethi *Igudu likaSomcabeko* (1997). Ekubuyeni ekudingisweni uKunene uqhubekile wafundisa eNyuvesi yaseNatali lapho eze wathatha khona umhlalaphansi. UKunene ube esesishiya emhlabeni mhla ziye-11 kuMbaso wezi-2006.

1.9 Umklamo wocwaningo

Lolu cwaningo luzoqondana ngqo nendikimba yokudingiswa ezinkondlweni zesiZulu zikaMazisi KuneneNgamanye amazwi, nanxa uKunene ebhale kakhulu izinkondlo nangesiNgisi lapho obekuvela khona ukuphawula kwakhe ngendikimba yokudingiswa, lolu cwaningo luzogxila kuphela ezinkondlweni zakhe zesiZulu. Leyo mibhalo ekhethiwe imibhalo eyizinkondlo ethi: *Umwilili wama-Afrika* (1994), *Isibusiso sikaMhawu* (1994) *Indida Yamancasakazi* (1995) nethi *Igudu likaSomcabeko* (1997).

1.10 Umklamo wezahluko

Umcwaningi uzoehlukanisa kanje izahluko zakhe: **Isahluko sokuqala**

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwa izinhloso kanye nezidingo zocwaningo ngenhloso yokhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi eziyisisekelo socwaningo. Kugcinwa ngokuveza umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili

Lesi isahluko esiyisendlalelo socwaningo lonke. Kulesi sahluko kuxoxwa kabanzi ngezinkondlo nokuthi buyini ubunkondlo. Kuzophinde kubuyekezwe nemibhalo ehlobene nesihloko socwaningo olwenziwayo.

Isahluko sesithathu

Lapha kubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisisekelo socwaningo lonke.

Isahluko sesine

Inhloso ngqangi yalesi sahluko ukuthola izinto eziwumsusa wokudingiswa kukaMazisiKunene noma izimo ezamphoqa ukuba afulathele leli lengabade ayolwela inkululeko emazweni aphesheya. Kuzobhekwa indlela abe ezizwa ngayo ngezimo yena nabantu abamnyama kuleli ababebhekene nazo.

Isahluko sesihlanu

Kulesi sahluko kuzokhulunywa kabanzi ngezimo zasekudingisweni ngenhloso yokuthola izinto ezabe zenzeka ekudingisweni, bese kubhekwa nezinto ezishiwo uKunene ngendawo yasekudingisweni leyo ukuthi kwabe kuyindawo enjani futhi yena ingabe yabe imphethe kanjani. Lokhu kuzosiza ekuqondeni ukuthi uKunene wabe engumuntu onjani nendlela ayecabanga ngayo ngezimo zasekudingisweni. Kuzophinde kubhekwe amanye amaqhawe abalwa uKunene ayelwela inkululeko ngezikhathi zakudala nokuthi yini le ayisho kakhulu ngawo, kanye nendima ayiklamile mayelana nokulwisana nohulumeni wobandlululo. Kuzophinde kubhekwe nenkumbulo yasekhaya ukuthi ingabe iziphi izinto noma izimo ezabe zenza akhumbule ekhaya.

Isahluko sesithupha

Kulesi sahluko kuzobe kubhekwa ukubuyela kukaKunene ekhaya emva kokuhlala isikhathi eside ekudingisweni. Njengoba ezahlukeni ezedlule bese kukhulunyiwe ngezimo zasekudingisweni kanye nokukhumbula kukaKunene ekhaya, lapha kuzobhekwa amathemba ayenawo ngekhaya; okusho ukuthi ngaphambi kokuba abuyele ekhaya izifiso zakhe ayenazo zazithini.

Isahluko sesikhombisa

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke, kuhlaziye okutholwe kulolu cwaningo bese kwenziwa iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

1.11 Isiphetho

Esahlukeni sokuqala kuyavela ukuthi ukuze umcwaningi enze ucwaningo lwakhe lube impumelelo kuningi okumele akwazi. Obekwenziwa kulesi sahluko bekwehlulwa ucwaningo lonke oluzokwenziwa. Ukwethula ucwaningo

ngaphambi kokuba kugxilwe kulona kubalulekile kakhulu ukusiza lowo othuka ehlangana nocwaningo; kubelula ukuthi akuqonde kahle okudingidwa ucwaningo.

ISAHLUKO SESIBILI

ISENDLALELO SOCWANINGO

2.1 Isingeniso

Lesi sahluko siyisendlalelo socwaningo lonke futhi kuhloswe ngaso ukuba kuvezwe isithombe esicacile ngezimo abantu abamnyama ababephila ngaphansi kwazo eNingizimu Afrika ngezikhathi zobandlululo. Ukuba nesithombe esiphelele ngelezi zimo kuzosisa ekuboneni ukuthi kungani indikimba yokudingiswa ingenye yezindikimba ezigqamile ezinkondlweni zikaKunene.

Ngale kokubheka izimo ezazibhekene nabantu abamnyama jikelele, lesi sahluko sizophinde sicubungule noma siphawule ngezimo ezazibhekene nababhali ngqo. Inhloso yokubheka izimo ezazibhekene nababhali ngukubona ukuthi uKunene yena kwamthinta kanjani lokhu njengombhali nokuthi lezi zimo zivela kanjani ezinkondlweni zakhe ezinendikimba yokudingiswa.

2.2 Izingqinamba ezazibhekene nababhali ngezikhathi zobandlululo

Izingqinamba ezazibhekene nababhali ngesikhathi sobandlululo kwabe ikakhulukazi kuyizinkinga ezazidalwa ukubandlululeka kwabamnyama bebandlululwa ngabamhlophe. Zazibangelwa ukufuna kwabamhlophe ukungamela nokulawula impilo yonke yabantu abamnyama, ukusukela ekutheni benzani, bacabangani, babhalani futhi bakhulumani.

ENingizimu Afrika ukukhononda lokhu kubabhali abamnyama kugqame kakhulu, bekhononda ngendlela abantu abamnyama abaphethwe ngayo ngabamhlophe. Uma kukhulunywa ngezinkondlo zesiZulu kuyaye kugqanyiswe kakhulu ukukhononda kwababhali bezinkondlo abafana no-B.W. Vilakazi, D.B.Z. Ntuli, O.E.H.M. Nxumalo, J.C. Dlamini nabanye. UNtuli (1984:158)

uthi indikimba yokukhononda ibidume kakhulu kubabhali base-Afrika esikhathini esedlule. Abanengi babo bebhalelwa ukuthi umbhali kumele abe neqhaza alibambayo emphakathini aphila kuwona. Noma kungeke kugxilwe ekukhonondweni kulolu cwaningo kepha bukhona ubudlelwane obukhona kulokhu okushiwo Ntuli ngoba uKunene ukhuluma ngendikimba yokudingiswa okuwukuthi kunezizathu ezazenza ukuba adingiswe.

UVilakazi (1946:282-283) uthi ngisho ngaphambi kokwanda kwababhali ababhala ngesiNgisi, baningi abantu ababelokhu belibekile ilaka labo ngokubandlululwa kwabantu; abanye babo ababalayo ngoThema, Msimang, Dhlomo, Tyamashe, Rabusana nabanye abababhala ngezilimi zesintu.

Noma ngabe iziphi izinselelo ezikhona ezibhekene nabantu kanye nababhali, abalandela injulalwazi i-*Post colonialism* bakholelwa ekutheni umbhalo kumele ukhulumele abantu, uveze izinto ezingahambi kahle noma izinkinga ezibhekene nabantu ngenxa yenkambiso ekhona endaweni. U-Althusser (1984:59) uthi imibhalo yobuciko kufanele iveze abalingiswa abayisithombe sempilo engokoqobo futhi isize uquqaba ukuba luzibambe mathupha ekuqhubezeleni phambi umlando.

UKunene uzalwe izwe laseNingizimu Afrika seliphethwe ngabamhlophe. Izwe leli abamhlophe balihlwithe ngokuthi banqobe abamnyama ezimpini zokubangwa kwawo umhlaba. UZulu ulwe izimpi eziningana nabamhlophe ezama ukuvikela izwe lakhe. Imithetho yokukhokhwa kwentela ngabamnyama yiyona eyasetshenziswa ukuphoqa abamnyama ukuba bayosebenzela abamhlophe. UGerard (1971: 222) uthi:

The taxation policy was also responsible for the cityward trend of the Africans, many of whom had to find paid work in towns merely to pay their taxes. As a result of these and other causes, Zulu men flocked in large numbers to towns, especially to Johannesburg.

(Inqubomgomo yentela yayiyimbangela yokufudukela kwabansundu emadolobheni, iningi lalo okwakumele lithole umsebenzi emadolobheni ukuze nje likhokhe intela. Ngenxa yalokhu nezinye izimbangela, amadoda amaZulu athutheleka emadolobheni, ikakhulukazi eGoli.)

Abantu abamnyama bathutheleka emadolobheni ukuze beyosebenzela abamhlophe. Basebenza ezindlini zabamhlophe nasezimayini. Nakhona lapha lwalukhona ubandlululo. Abamnyama babengaphathwa kahle futhi bengavunyelwe ukuhlala kanye nabamhlophe. Ezimayini babehlala ezinkomponi lapho babempintshene khona futhi nezinga lezempilo lilibi. Ngenxa yokukhokhiswa intela ngenkani, abantu abamnyama besilisa baphoqekeka ukuba bahambe bayosebenzela abamhlophe lokho okwakwenza isimo sokuxhashazwa kwabo saba sibi kakhulu ikakhulukazi ezindaweni zasemadolobheni.

Ngokushaywa komthetho owaphuca abamnyama umhlaba ngonyaka we-1913 kwadaleka okukhulu ukuhlupheka. UZondi (2005:8) uyakuveza lokhu uma ethi:

The establishment of the Land Act of 1913 was aimed at destroying a whole class of peasant producers to avoid their competition with White farmers.

(Ukusungulwa koMthetho Womhlaba wange-1913 kwakuhloswe ngakho ukushabalalisa abantu abakwazi ukuziphilisa ngokukhiqiza ukuze kugwenywe ukucintisana kwabo nabalimi abamhlophe.)

Ukwephucwa umhlaba owawubenza bakwazi ukuzondla kanye nemindeni yabo abantu abamnyama besilisa baphoqekeka ukuba bahambe bayosebenzela abamhlophe. Lokho okwalandela ukuba ukuphasiswa umthetho owaziwa nge-*Group Areas Act* ngowe-1923. Lo mthetho wawuthi abantu abahlale ngokuhlukana ngokwebala. Omnyama kwakumele ahlale endaweni ebekelwe abamnyama, engahlali nhlobo nabamhlophe. Nakuba bathutheleka

emadolobheni abantu abamnyama kodwa abazange bathole ukuthokoza nokuphatheka kahle.

Miningi kakhulu imithetho eyashaywa ngabamhlophe ukuze bakwazi ukuqhwaga izinto zabantu abamnyama kanye nokubabusa ngenkani. Le mithetho ayiqalanga ngokuthatha kwamaBhunu ngowe-1948 kepha yayiqale kudala kakhulu ngesikhathi sakudala.

Ephawula uZondi (2005: 14) ngezimo zenhlalo yabantu ngaphambi kokuba kushaye unyaka we-1950 eNingizimu Afrika uthi:

Political developments meant the emergence of Trade Unions and Political parties. Laws oppressive to Africans were aimed at safeguarding the Whites by making it impossible for Blacks to be successful in business education and politics.

(Ukuguquka kwezombangazwe kwasho ukuvela kwezinyunyana zezisebenzi kanye namaqembu ezombangazwe. Imithetho ecindezela abansundu yayihloselwe ukuvikela abamhlophe nokuvimbela abansundu ukuba bachume kwezamabhizinisi, imfundo nezombangazwe.)

UZondi uze aveze ukuthi imithetho eyashaywa ephathelene nezemisebenzi kanye nabasebenzi yayisavuna bona abamhlophe, inyundela abamnyama. Le mithetho yayivele ihlose khona ukugagula izinhlobo ezithile zemisebenzi bese izibekela izandla ezimhlophe kuphela. Lena kwakuthiwa imisebenzi edinga amakhono athile. Kwaqhubeka khona ukubandlululwa ingcaca kwabamnyama ngenxa nje yebala labo. Konke lokhu sekufakazela khona ukuthi ukubandlululwa kwabamnyama kuyinto evunywe umthetho nezinkantolo zezwe laseNingizimu Afrika.

Kanjengoba ukukhononda kwase kuqala ukusabalala emibhalweni yabantu abamnyama, uhulumeni wabamhlophe wabona kukuhle ukuba uqambe izindlela

zokulawula imibhalo yabantu abamnyama. Lokhu kwakusahambisana nokulawula impilo yonke yabantu abamnyama.

UCanonic (1998:57) uthi ngemuva konyaka we-1953 okwaqaliswa ngawo umthetho wemfundo eyeyenzelwe abantu abamnyama kuphela eyaziwa ngokuthi i-“Bantu Education” abaholi bakahulumeni wobandlululo baqoka abantu abazohlola, babheke imibhalo ukuthi ifanele yini ukushicilelwa eNingizimu Afrika. Kwakumele le mibhalo ingashayisani nokushiwo nokufunwa nguhulumeni.

UGerard (1971:268) naye uyasho ukuthi uhulumeni waqoka abantu ababezoqapha ukuthi imibhalo yabantu abamnyama ayiqukathi ukukhuluma okwakuzofaka uhulumeni enkingeni. Uthi imibhalo yabantu abamnyama yayingakhulumi ngokukhululeka ngezinkinga ezweni noma izixazululo ezazidingeka ngenxa yakho ukuthi uhulumeni wayeqoke abantu ukuqapha imibhalo yabantu abamnyama.

Uhulumeni wobandlululo wabavala umlomo ababhali ngokuthi imisebenzi yabo ingashicilelwa. Lokhu kwakusho ukuthi imisebenzi yabo ayivunyelwe ukufundwa eNingizimu Afrika. Wenza lokhu ngokushaya umthetho olawula imibhalo, uhulumeni wakwazi ukuvala umlomo ababhali abaningi. UGerard (1971:91) uyasho ukuthi ukuqashelwa kwemibhalo kwaholela kuwona umthetho owawubizwa ngokuthi yi-*Publications and Entertainments Act of 1963*, owawubalula ukuthi incwadi noma umbhalo kungathiwa awufuneki ngokukahulumeni wobandlululo uma wona noma ingxenye yawo uhulumeni eyibona njengengcolile, ehlambalazayo, eyenza abanye inhlekisa neyingozi ebudlelwaneni nasekuthuleni kwezwe.

2.3 Ukubuyekezwa kwemibhalo

Uma kubuyekezwa imibhalo kusuke kubhekwa eminye imibhalo noma ucwaningo oluke lwenziwa ngesihloko esifana nesomcwaningi. Ayikho imibhalo noma ucwaningo osuke lwenziwa mayelana nendikimba yokudingiswa kube kubhekwa izinkondlo kepha ikhona eminye imibhalo ekhuluma ngokucishe kufane nokuzobe kubhekwa ocwaningweni. Bakhona abacwaningi asebeke benza ucwaningo ngemibhalo yesiZulu ekhombisa ukuzinikela kwababhali abamnyama ukuveza nokugxeka izinto ezimbi ezazenzeka ezweni ngesikhathi kusabusa abamhlophe bodwa.

2.3.1 Izimo zobandlululo

UNtuli (1978) wenze ucwaningo lweziqu zobudokotela ngesihloko esithi “*The Poetry of BW Vilakazi*” lapho ebheka khona iqhaza likaVilakazi ekubhalweni kwezinkondlo zesiZulu, ithonya ekubhaleni kwakhe kanye nezinto abhale ngazo. Kukhona kulolu cwaningo lapho uNtuli aveza khona ukukhononda kukaVilakazi ngezinto ezithile ezazenzeka zihlukumeza abantu abamnyama.

UHolland (1987) ubhale ucwaningo lweziqu zakhe zeMasitazi esiNgisini ngesihloko esithi “*A critical survey of contemporary South African Poetry: The Language of Conflict and Commitment.*” Kulolu cwaningo ubalula ngolimi kanye nenkolelo yenqubo yezombusazwe ezweni lobandlululo laseNingizimu Afrika bese egxila ezinkondlweni ezikhonondayo ezikhuluma ngokuboshwa emajele, ikakhulukazi eziphathelene nokuboshwa kweziboshwa zombusazwe esiqhingini sikaMakana, iRobben Island kanye nezinkondlo eziphathelene nokuba sekudingisweni kwalabo abaxoshwe yisimo esingabavuni ezweni laseNingizimu Afrika.

UZondi (1995) yena wenze ucwaningo lweziqu zeMasitazi, ngesihloko esithi “*Protest in B.W. Vilakazi’s poetry.*” Lapha uZondi uveza ukuthi uVilakazi lona

uzibhalile izinkondlo ezikhuluma ngobandlululo nezigxeka ukuhlushwa kwabantu abamnyama ngenxa yalo ubandlululo. UZondi uveza isimo senhlalo ezweni ngaphambi kweminyaka yezi-1950. Uveza imithetho eyayicindezela abantu abamnyama. Uveza nokuqhamuka kwezinhlangano ezaziphikisana nale ngcinezelo. Ubalula i-Industrial and Commercial Workers Union (ICU) kanye ne-South African Communist Party (SACP).

UQwabe (2015) wenze ucwaningo lweziqu zeMasitazi, ngesihloko esithi “*Ukukhononda Ezinkondlweni Zika-J.C.Dlamini Ezibhalwe Ngesikhathi Sobandlululo*” Lapha uQwabe uveza ukuthi imbongi u-J.C. Dlamini yabhala izinkondlo ezikhonondayo ngesikhathi sobandlululo; isikhathi lapho uhulumeni wobandlululo wayeqaphe ngeso lokhozi ukuba ababhali bengabhali izinto ayezithatha ngokuthi azifanele ukubhalwa, ukushicilelwa nokufundwa ngumphakathi. UQwabe kulolu cwaningo uveza ukuthi zikhona izinkondlo zika- J.C Dlamini akhononda kuzo, ezeza ukhlukunyezwa kwabamnyama ngabamhlophe ngemithetho yengcinezelo kanye nangesimo ababephila ngaphansi kwaso abantu abamnyama.

UMathonsi (2002) wenze ucwaningo lweziqu zakhe zobudokotela ngesihloko esithi “*Social commitment in some Zulu literary works published during the apartheid era*”. Lolu cwaningo lukaMathonsi lugxile ekubhaleni kwababhali besiZulu ukuveza nokugxeka izinto ezazingahambi kahle ngesikhathi sobandlululo eNingizimu Afrika. Lapha uMathonsi uveza imibhalo eminingana yesiZulu ekhombisa ukuthi ababhali besiZulu babekugxeka ukuba khona kobandlululo nokuhlushwa kwabantu abamnyama. Uveze izibonelo zezinkondlo, amanoveli, izindaba ezimfishane, izaga nezisho njalo njalo.

2.3.2 Ubuciko bomlomo

Isizwe sase-Afrika saziwa kakhulu njengesizwe esingxile kakuhulu ezintweni ezingamagugu kanye nemvelaphi yazo. Iqiniso lisekutheni izinto eziwubuciko bomlomo zibalulekile ezweni lase-Afrika futhi izona zinto ezenza izwe lase-Afrika lehluke kunamanye amazwe ngendlela elenza ngayo izinto. Uma sikhuluma ngobuciko bomlomo sisuke sibheka izinto eziningi ezabe ziqanjwa futhi zishiwo ngomlomo ngaphandle nje kokuthi zibhalwe phansi. Lapha sibheka izinto ezifana nezinkondlo, umculo, imilolozelo, izinganekwane, izibongo zamakhosi, izithakazelo, izibongo zabantukazana, amahubo kanye nokunye.

UMzizi (2005) ocwaningweni lwakhe lweziqu ze-Masitazi ngaphansi kwesihloko esithi “*Ubuciko nobunkondlo beLady Smith Black Mambazo*” yena uthi ubunkondlo buwubuciko bomlomo obabusetshenziswa kakhulu ezikhathini zakudala, futhi namanje busasetshenziswa. Izinkondlo zazisetshenziswa ukudlulisa umlayezo othile kubantu abathile, ingakho isikhathi esiningi ziba nezindikimba ezingafani ngoba zisuke ziqukethe umlayezo ongafani. Izinkondlo zingakhombisa imizwa ethile kulowo osuke eyibhala. Ngokufunda inkondlo uyakwazi ukubona ukuthi ngesikhathi umbhali (imbongi) eyibhala wayekusiphi isimo, ingabe wayejabule noma ephatheke kabi.

UMzizi uqhubeka ethi akulula ukuhlukanisa abantu bomdabu base-Afrika nomculo, ngoba ngisho imisebenzi yabo abayenzayo bayenza ilekelwa ukucula okuthile. Uthi ngaphandle nje kokuthi umculo ungaze ukhokhele futhi ube yisinkwa kumuntu kodwa umculo wamakhwaya uyafana nomdlalo ngoba isikhathi esiningi uba nemiqhudelwano lapho abaculi bethola imiklomelo lapho bephume phambili. UMzizi uveza ukuthi iculo alivele lisuke emoyeni nje kepha umuntu osuke eqambe iculo usuke kumele abe nekhono elithile lokuqamba iculo..

UNtombela (2011) yena ocwaningweni lwakhe lweziqhu zeMasitazi olusihloko esithi “*Amasu asetshenziswa omasikandi besiZulu emculweni Wabo*” yena uveza ubudlelwano phakathi kwesimo kanye nomculo. Uveza ukuthi uhlobo lomculo oluculwa ngumuntu luyabuveza ubunjalo bomnikazi weculo, ubalula ukuthi umculo ungathathwa njengendlela yokuxhumana ngenxa yokuthi nawo umculo uba nomlayezo owuqukethe. UNtombela uqhubeka aveze ukuthi ukubaluleka komculo kubonakala emphakathini ngoba ngaso sonke isikhathi uma kukhona umcimbi emphakathini kuba nomculo oculwayo kulowo mcimbi, kungaba umshado, umngcwabo kanye nasesontweni. Uma kukhala umculo umuntu awuthandayo umbona ngisho kade engasho lutho kodwa kuthi kungasho ingoma yakhe ebonakale esenyakaza kancane kubone noma engabe ubani ukuthi lowo muntu uthanda luphi uhlobo lomculo. Abanye kuthi kungakhala umculo ubabone sebethule; lokho kusho ukuthi lowo mculo unezikhumbuzo kubona. Kulolu cwaningo angeke kukhulunywe ngomculo kepha inhloso yokubhala ngawo ukuveza ukuthi umculo nawo njengobuciko bomlomo unabo ubudlelwane nezinkondlo..

UKhumalo (1996) ocwaningweni lwakhe ngaphansi kwesihloko esithi “*Ucwaningo Olunzulu Ngodwendwe Lomdabu*” ukhuluma ngokuthi amahubo asuselwe emlolozelweni kanye nalawo asuselwe ezinganekwaneni. Uthi imilolozelo yona ngokujwayelekile yayenzelwe abantwana ikakhulukazi abancane uma bekhala bethuliswa, onina bengekho. Uveza ukuthi izingane ezisele nabantwana zihaya imilolozelo beze bebuye onina bezingane lapho beye khona, befice abantwana babo behleka bejabule ngenxa yokuthokozela imilolozelo ekade ihaywa izingane ebezisele nabo. UKhumalo uveza ukuthi ukuhuba kuqala emlolozelweni, uthi imilolozelo iqala lapho ingane isengaphakathi esiswini sikanina, ize izalwe ngoba kwesinye isikhathi uthola umama okhulelwe ekhuluma yedwa endlini kwesinye isikhathi ehleka noma eculela ingane yakhe amaculo nakuba isuke ingakazalwa.

UKhumalo uqhubeka aveze ukuthi amahubo aqanjwe ngezinganekwane wona akhuthaza ubuhlakani kanye namasu okwenza izinto ziphumelele ngisho ithemba lokuphumelela lingekho. Uma amabutho esehuba anikeza inkosi ithemba lokunqoba ngisho kade ingenalo, ngoba athi uma esehuba kugijime igazi kubuye yonke imicabango nemihuzuko isizwe esike sahlangabezana nayo ngaphambilini. Uthi izinganekwane zifundisa abantu amasu ahlukahlukene okuxazulula izinkinga abantu abahlangabezana nazo empilweni. Le mibono kaKhumalo iyona eyenza siqonde ukuba kungani uKunene ezinkondlweni zakhe esebenzise uNomkhubulwane ukuchaza ngemvelaphi yabantu kanye nokubaluleka kwakhe. Njengoba uKhumalo ekubeka ukubaluleka kwezinganekwane kanye namahubo kubantu abamnyama lokho ikhona okuzosiza kulolu cwaningo njengesendlalelo sokwazi futhi nesokuqonda izinkondlo zikaKunene ukuthi zonke izinto abe ezisho ingabe wayezishiso yini nokuthi ezinye ingabe wayezisuselaphi.

UChiliza (2001) ocwaningweni lwakhe lweziqu zeMasitazi ngaphansi kwesihloko esithi “*Ucwaningo Olunzulu Ngengqikithi Yobunkondlo Bezibongo Zomdabu*” yena ukhuluma ngobunkondlo obutholakala ezithakazelweni. Eqinisweni isithakazelo lesi yigama likakhokho othile kuleso naleso sibongo. Isithakazelo sikhombisa ukuhlonipha lowo othakazelwayo, siyindlela yokumenwaya ezwe ekitazeka kangangoba kungaba lula ukuba uthole noma yini ongahle uyidinge kuyena. Sidambisa ulaka kwabanolaka. Ezithakazelweni kunenhlonipho nokuthakaselana. UChiliza uveza ukuthi ngisho engabe umuntu ucasuke kangakanani kodwa uma uke wambiza ngesithakazelo uyashitsha umbone nezihlathi zivakashela izindlebe ngenxa yokuzwa isithakazelo. Uthi ngisho ekhaya kuxabane ubaba nomama; uma nje umama esefuna uxolo uyazi ukuthi kufanele asho izithakazelo zikaSokhaya yikhona kuzokwehla ulaka lwakhe. Uthi lokho kwenziwa ubunkondlo obusezithakazelweni ngoba kusetshenziswa amagama anobunkondlo obujulile. Izithakazelo zithi zijulile

zinjalo ziphinde ziveze inhlonipho ngoba kwaZulu uma ungena emzini womnumzane ukhumula isigqoko ekhanda bese usho izithakazelo zakhona ukuze bekwazi ukukwamukela ngaphakathi.

UMzingeli (2009) ocwaningweni lwakhe lweziqu ze-Masitazi oluthi “*Ubunkondlo obutholakala ezithakazelweni zesiZulu*” yena uveza ukuthi izithakazelo nazo zinobunkondlo, uthi ziwuhlobo lobuciko bomlomo obuqukethe ubunkondlo. Uthi izithakazelo zinesakhiwo sobunkondlo obubandakanya imvumelwano, ukuxhumana kanye nempindwa. Noma kungeke kukhulunywe ngezithakazelo kulolu cwaningo kepha izithakazelo ziwubuciko bomlomo nazo ziyafana nezinkondlo futhi nasezinkondlweni kuyatholakala ukuxhumana kanye nempindwa. Kepha okubalulekile kulolu cwaningo ukubheka ukuthi zonke lezi zinto zinamthelela muni ekutholeni izinto ezishiwo uKunene ezinkondlweni zakhe.

Okunye okuphawulwa uChiliza (2001) ngukuthi izibongo zingacishe zifaniswe nomthandazo obhekiswe kwabangasekho. Izibongo zidumisa ziphinde zituse labo abangasekho futhi ziyindlela yokuxhumanisa abaphilayo nalabo asebenzathongo, lokhu okuwukuthi uma ushunqisa impepho emsamo uqale ubize isibongo kuqala beseke ulandelisa ngezithakazelo.

UNgidi (2001) ocwaningweni lwakhe lweziqu zeMasitazi oluthi “*The Influence of Selected English Romantic Poets in B.W Vilakazi’s Poetry*” uveza ukuthi abantu abamnyama babe nezinkondlo zabo ezazishiwo ngomlomo zingabhalwa phansi. Uthi izibongo zazinemingqa evulelekile, yingakho izimbongi uma izihaya kwakuba khona namagama owawungakwazi ukuwezwa ngenxa yobuchule bayo bokusheshisa kanye nokushintsha izwi. Yize lolu cwaningo lungeke lukhulume ngezibongo zamakhosi kanye nezibongo nje kepha ukuveza lokhu kuzosiza ekutheni sikwazi ukuqonda uKunene indlela abe ecabangayo

ngayo ukwazi umlando wakhe njengomuntu ongumZulu ikhona okuzosiza kakhulu ukuqonda konke akusho, nasuke ekuhlosile.

2.3.3 Inkondlo nomyalezo

Miningi imibhalo eshicilelwe nengashicilewe ekhuluma ngezinkondlo kanye nokuhluzwa kwazo, eminingi imibhalo isuke igxile kakhulu esakhiweni senkondlo okungukuthi kubhekwa isakhiwo sangaphakathi kanye nesangaphandle. UNgara (1990) encwadini yakhe ethi “*Ideology and form in African Poetry*” uveza ukuthi umsebenzi wenkondlo ukudlulisa umlayezo othile kubantu abasuke beyilalele. Uqhubeka aveze ukuthi inkondlo iqukethe imizwa yembongi; yingakho izwakala kahle uma ihaywa.

UNgara uqhakambisa ukuthi ukuze inkondlo izwakale kahle umlayezo wayo kanye nomongo wayo kumele uma ifundwa, ifundelwe phezulu futhi oyifundayo akwazi ukulandela isigqi senkondlo. Okucaciswa uNgara encwadini yakhe ukuthi noma engabe umuntu oyilalele inkondlo akayiqondi ingqikithi yayo noma okushiwo yiyo kepha isigqi nolimi olusetshenziwe enkondlweni, kumele lumenze akuthakasele ukulalela inkondlo ngoba nayo iyafana nomculo ngoba izinsimbi zomculo zingakwenza uwuthakasele umculo kepha ube ungezwa ukuthi iculo lithini.

UBrooks benoWarrens (1950) encwadini yabo ethi “*Understanding Poetry*” badalula ukuthi inkondlo iyisibuko somhlaba njengoba unjalo uma ubuka abantu abakuwona. Inkondlo iveza ubunjalo bomhlaba uma thina siwubuka futhi sisebenzisa nemizwa yethu ngawo. Inkondlo ingadlulisa umlayezo othile ngaleso sizwe, futhi ingasebenza ukuthula noma ukubheka izinto ezisuke zenzeka ngaleso sikhathi. Yize noma lolu cwaningo lungeke lugxile ngqo emyalezweni ngamunye odluliswa inkondlo kepha luzobe lubheka izinto ezifanayo ezidluliswa izinkondlo zikaKunene ezahlukenene. Uma sibheka okushiwo uMsomi (2015) ocwaningweni lwakhe leziqu zeMasitazi olusihloko

esithi “*Ubunkondlo obutholakala ezihlabelelweni zamaNazaretha*” lapho ecaphuna uMsimang (1988) oveza ukuthi ubunkondlo busesihlokweni solimi lomZulu. Ukuhaya kusemithanjeni yakhe futhi umZulu. Lokhu kuzwakala elima noma ehlahula. Akugcini lapho, ukwenama nokuphatheka kabi komZulu ukuzwakalisa ngokuhaya ingoma. Ingakho sithi amahubo adlulisa imizwa yomuntu ngezikhathi ezahlukene. Kafushane nje ubunkondlo yisakhiwo kanye nolimi olucebe ngezifengqo, olusebenza ezinkondlweni zomdabu. Ubunkondlo buyisabelo sikaMdali asabele isintu sonkana. Lapha uveza ukuthi abantu bonke banobunkondlo obuhlukahlukene futhi ubalula ukuthi ubunkondlo lobu buyisipho esivela kuMdali, akwenziwa nje umuntu noma imbongi ngokuthanda kwayo.

Le nkulumo iveza ukuthi akubona bonke abantu abanesiphiwo sokuhaya noma ukuqamba izinkondlo ngenxa yokuthi akubona bonke futhi abantu abangaba nobuciko bokunandisa inkondlo izwakale kahle, ngoba ubunkondlo noma ubuciko buyisipho esijulile esivela kuMdali. Le mibono kaMsimang ikubeka kucace ukuthi ubunkondlo abuyona into esobala noma ecacela noma ngabe ubani kodwa buyinto ejule kakhulu enemfihlakalo. Lokhu kuyiqiniso ngoba uma imbongi ihaya inkondlo kukhona amagama angazwakalai ukuthi athini ngenxa yokucikoza kanye nokunkondloza kwembongi okwenza ukuthi olalele agcine esefunisela, aninge futhi ajule ukuze akwazi ukuzwa okuqondwe yimbongi.

Kulolu cwaningo kuzobe kungabhekwa isigqi senkondlo nje noma ukubhaleka kwenkondlo ukuthi ibhaleke kanjani futhi ingabe iyahayeka yini noma imnandi kangakanani koyilalele, kepha okuyikhona okubalulekile kuzobe kugxilwe ekubhekeni ubuciko bukaKunene njengembongi ukuthi ingabe izinto azishoyo kwezakhe izinkondlo ziqukethe muphi umqondo ikakhulukazi uma kubhekwa indikimba yokudingiswa.

2.3.4 Isakhiwo senkondlo

Ababhali abaningi asebehluze futhi babhala izinkondlo ezahlukene bayakuveza ukubaluleka kwesakhiwo senkondlo. Ababhali baveza ukuthi uma kubhalwa inkondlo ziningi izinto ezibalulekile nezakha inkondlo. USkar (1989) encwadini yakhe ethi “*The Poetry Handbook*”uthi inkondlo ihleleke ngemigqa equkethe umculo kanye nencazelo. Uthi izinkondlo eziningi zihleleke ngemigqa elandelanayo ehlukeneyo amaqoqo; lokhu esikubiza ngokuthi izitanza.

Uqhubeka ethi inkondlo ingaqukatha imigqa evalekile kanye nevulekile okungaba iyona esitshelayo ukuthi ingabe isigqi senkondlo siyashesha noma siyanensa. USkar uqhubeka abalule ukuthi inkondlo ingaqukatha izifenko ezinjengezenzokuthi, imifanekiso mqondo, izifaniso nokunye. Ubuye aveze ukuthi izinkondlo zikaKunene ziyizincezu ezahlukene kodwa ezisho into eyodwa, uphawula ngokuthi uKunene usebenzisa izinkondlo eziningi ukuchaza indikimba eyodwa uqhubeka ethi uKunene usebenzisa izithombe magama, izenzokuthi nokunye ezinkondlweni ezahlukene ukuqhakambisa leyo ndikimba asuke efuna ukuyiveza. Lokhu okushiwo uSkar ngezinkondlo zikaKunene ikhona esizokubheka kulolu cwaningo ukuthi njengoba izinkondlo zakhe ziyimigqa embalwa ziqukethe muphi umqondo ngendikimba yokudingiswa.

Omunye wababhali okhuluma ngesikhawo sangaphandle uThwala (2005) ocwaningweni lwakhe lweziqu zeMasitazi olusihloko esithi “*Ucwaningo ngesakhiwo sangaphandle ezinkondlweni zika-EJ Mhlana*”. Lapha ubuka ukuthi isakhiwo sangaphandle ezinkondlweni zikaMhlana sixhumana kanjani nemifanekiso mqondo esetshenzisiwe ukuze ekugcineni kugqame izingqikithi zezinkondlo. Uthi kumele kubhekwe imvumelwano siqalo, imvumelwano maphakathi, imvumelwano sigcino, ukuxhumana, imifanekisomqondo kanye nefanamsindo. Ubuye aveze ukuthi inkondlo kumele icebe ngaphakathi nangaphandle futhi kumele lobu bunkondlo budlisele ukuze indikimba

yenkondlo igqame kangcono. Uveza ukuthi imvumelwano itholakala noma igqama kahle uma imigqa ehambisanayo enkondlweni iqala noma igcina ngezinhlamvu ezinomsindo ofanayo. Lapha uchaza ukuthi inkondlo isuke ingabhalekile kahle noma ingenawo umsoco uma ingenabo ubunkondlo obanele; uthi ayikho into ebaluleke njengokunandisa nokuthaka inkondlo ngobunkondlo obufanele.

UMsomi (2015) usacaphuna uMsimang (1988) echaza ngenkondlo lapho ethi ubunkondlo obunjengemvumelwano butholakala uma imigqa ehambisanayo enkondlweni iqala noma igcina ngamalunga noma izihlamvu ezinemisindo efanayo. Izinkondlo zinezimvumelwano eziningi kepha sizobala nje ezintathu okuyimvumelwano siqalo, imvumelwano maphakathi kanye nemvumelwano sigcino. Okunye okubalulwa uMsimang ngesakhiwo senkondlo ukuxhumana, uthi nakuba ukuxhumana kubalulekile kodwa kujike kube nesicefe ukuphindaphindwa kwento eyodwa enkondlweni. Uveza ukuthi kuhle ukugcizelelwa kwephuzu kodwa akufanele kuze kube yinto esiyenziwe ngokweqile. Uqhubeka aveze ukuthi kuhle ukuthola izinto kanye nemiqondo emisha enkondlweni ukunokuba kulokhu kuphindwa into eyodwa futhi eletha umqondo owodwa, okubalulekile ukuba ukuxhumana kugcizelele umqondo othile oqukethwe yilowo mugqa. Kulolu cwaningo ngeke kubhekwe isakhiwo senkondlo kepha kuzobhekwa umthelela waso kokushiwo ezinkondlweni zikaKunene.

2.3.5 Ukushintsha kwezinkondlo

Ukushintshashintsha kwesikhathi kufika nezinguquko ezithile empilweni yabantu kanye nangendlela abahlalisene ngayo. Ngokunjalo nasezinkondlweni zikhona izinguquko ezibekhona kakhulu ezidalwe izimo ezithile. UFinnegan (1970) encwadini yakhe ethi “*Oral Literature in Africa*” uveza ukuthi izinkondlo ezibhalwayo zabe zingekho esikhathini sasemandulo kepha zabe

zihaywa. Akucacisayo ukuthi izibongo zamakhosi izona ezabe zijwayelekile ngaleso sikhathi. Umsebenzi weNyosi kwabe kuwukubuka, iqophe emqondweni bese ikhumbula zonke izigameko ezenzekile ngesikhathi leyo nkosi ibusa. Okunye okuvezwa uFinnegan ukuthi izimbongi okungababhali bezinkondlo esikhathini samanje ayifani neNyosi. Umehluko usekutheni iMbongi umbhali noma umhayi wenkondlo kepha iNyosi ihaya izibongo zeNkosi.

UThwala (2005) uthi ubunkondlo buthathwa njengomthombo nesisekelo sobumbongi bomZulu. Yilobu bunkondlo bezinkondlo zomdabu obundlalela izinkondlo zethu zesimanje. Uqhubeka athi ubunkondlo yileyo ngxenye ethinta izibongo zamakhosi, amaqhawe, amaqhawekazi, izingwazi nangalokho okwakha imifanekisomqondo ngenkathi kukhethwa amagama afana namabhumbesi, imililo, izilo, ilanga nokunye ngenkathi kuchazwa imizwa yolaka, amandla, ukukhuzwa nentukuthelo yobongwayo.

UGoodwin (1982) encwadini yakhe ethi “*Understanding African Poetry*” uthi zimbili izinhlobo zababhali bezinkondlo; eyokuqala uthi ilena ebhala ngenxa yokushintsha kwesikhathi, ebhala ngezinto ezenzeka manje uyibiza ngokuthi. Elinye iqembu ileli elibhala ngoba lilwela ukubuyiswa kwesithunzi sezilimi zoMdabu ezabe zibukelwa phansi ngenxa yolimi lwabamhlophe.

UGoodwan uveza ukuthi uKunene ungena ngaphansi kwaleli qembu lesibili lababhali ababhala ngoba belwa nokubukelwa phansi kwezilimi zomdabu. Ubuye aveze ukuthi uKunene ezinkondlweni zakhe usebenzisa imvelo kanye nezithombe magama ukutusa ubuhle bemvelo yase-Afrika, ubuye athi indlela uKunene abhala ngayo iyafana nekaBlake ezinkondlweni zakhe ezithile. Lapha uveza ukuthi lezi zinkondlo zikaBlake kuba nzima ukuzihumusha kanye nokuziqonda kahle kodwa zona ziyafundeka.

Okuvezwa uGoodwan encwadini yakhe ukuthi uKunene akagcini ngokubhala ngoba eqhakambisa ukubaluleka kolimi labantu abamnyama kepha ubuye

akuqonde ukuthi isizwe sase-Afrika yonkana sibalulekile ngoba usikompilo iyona nsika yaso njengabantu base-Afrika. Kubuye kuvele ukuthi uGoodwin uthi noma kunjalo kodwa uKunene intshisekelo yakhe yokubhala wabe eyithathe kwabanye ababhali abafana noJohn Milton. Lapha uGoodwin uthi umbhalo kaKunene othi “*Anthem of the Decades*” wabe ewuthathe eBhayibhelini encwadini kaGenesis ezeza ukudalwa komhlaba wabe naye esezakhela ngokwakhe ehambisana nesiko lama-Afrika.

Okunye okubuye kuvezwe uGoodwin ngukuthi uKunene indlela azama ngayo ukuveza izinkolelo zabantu abamnyama eziveza ngesiNgisi zibuye zilahlekelwe ubunjalo bazo, le nkulumo ivela ngesikhathi uKunene echaza uNomkhubulwane nokudaleka komhlaba. Uthi uKunene ulengela eweni lokubuka izinto ngehlo elilodwa bese ezibeka ngendlela acabanga ngayo, lokhu athi ekwenza bese ethi kuyisikompilo lwama-Afrika.

UGoodwin (1982) benoFinnegan (1970) baxishe bekhulume into efanayo ngezinkondlo kanye nezimbongi. NgokukaFinnegan, ababhali base-Afrika ikakhulukazi bezinkondlo babhala izinkondlo zabo ngoba intshisikelo yokubhala bebeyithathe emazweni angaphandle. Ukufika kwezimishini lapha ezweni lase-Afrika kufike noshintsho olukhulu ngoba inhloso yabo bekuwukushintsha umuntu omnyama abe mhlophe. Lokho bebekwenza befuna ukushintsha indlela acabangaya ngayo, akhuluma ngayo kanye nagqoka ngayo; konke lokhu kwenze ababhali bashintsha indlela abacabanga ngayo bathi noma sebeqala ukubhala izinkondlo zabo bafuna ukuzibhala ngolimi lwesiNgisi ukuze zithole udumo emazweni omhlaba. Ubalula ukuthi uma ubheka izinkondlo eziningi ezaduma nezathathwa njengezivelele ilezi ezabe zibhalwe ngolimi lwesiNgisi, kepha uyakucacisa ukuthi konke lokho ingenxa yesimo sangaleso sikhathi.

Okubuye kuvezwe uFinnegan ngukuthi iningi lababhali bezinkondlo abahlonishwa umhlaba wonke ngenxa yeqhaza labo lezinkondlo, iningi labo lingoSolwazi emaNyuvesi ahlukene futhi abanye babo abazibhali izinkondlo ezinohlonze njengaleziya ababezibhala lokho okwenza kuvuse umbuzo ukuthi lwaphelelaphi loluya gqozi ababenalo lokubhala. Kepha kumele kubuye kukhumbeleke ukuba ukushintsha kwesikhathi nokuhamba kweminyaka nakho kunomthelela kulokhu. Kulolu cwaningo yikhona esizokubheka ukuthi izinto ezabe zishiwo uKunene ezinkondlweni zakhe zisenawo yini umsoco noma zisenalo yini iqhaza uma sibheka esikhathini samanje.

U-Irele (1981) encwadini yakhe ethi “*The African Experience in Literature and Ideology*” yena uthi ababhali abafana noKunene abazakhela udumo kakhulu emhlabeni jikelele ingakho bebizwa ngokuthi bayi-*Black Intelligence* ngenxa yegalelo labo ezinkondlweni, kepha noma kunjalo ubalula ukuthi ingenxa yolimi ababelusebenzisa. Ubuye abeke ukuthi okufike kube buhlungu ngokubona abebala elimhlophe befundisa abantu base-Afrika ngezilimi nangamasiko abantu base-Afrika konke lokhu ingenxa yesikhathi izwe lase-Afrika eliphuma kuso. Okunye abuye akugqamise ukuthi uma uboleka ulimi lwesizwe esithile, ikakhulukazi uzobhala ngalo kudingeka ukuba uqonde nangesiko laso ukuze ukwazi ukusebenzisa izimpawu zokuloba ezifanele nokunye okubalulekile njengombhali ukuze ukwazi ukudlulisa umlayezo ozozwakala.

Ngokuka-Irele, ukuqhubeka kusetshenziswa izilimi zamanye amazwe kuzitshwe lezi zendabuko lokho kuzokwenza ukuba kube khona izilimi ezingeke zithuthuke futhi ezigcina zibukeleke phansi. Ukubukela phansi ulimi lwakho wena njengombhali kuletha umbuzo wokuthi kazi yona imvelaphi yakho awukhohliwe yini yiyo? Ngoba ulimi lufana nemvelaphi yomuntu ingakho kubalulekile ukuthi nababhali ababhalayo basebenzise kakhulu izilimi zabo.

UWarren (1966) uveza uKunene njengombhali oyiqhawe okwazile ukuzenzela igama emhlabeni jikelele ngegalelo lakhe ekubhaleni izinkondlo. UWarren uveza ukuthi uKunene ukwazile ukubhala izinkondlo zesiZulu wabuye wazihumushela esiNgisini lokho okube umsebenzi omuhle. Okunye okubuye kuvezwe uWarren ukuthi noma uKunene ewenze kahle umsebenzi wokuhumusha izinkondlo zakhe eziyisa olimini lwesiNgisi kepha kuningi okulahlekayo uma sekuhunyushiwe.

Lapha uWarren uveza ukuthi umsebenzi kaKunene wesiZulu uma ususesiNgisini awube usafana, uthi kuningi okulahlekelwa umongo wakho; ubala izingathekiso, uhlelo lwemigqa kanye nezithombe magama, konke lokhu akube kusawenza umsebenzi ofana ncimishi nalona otholakala olimini lwesiZulu.

Amazwi kaWarren afakazelwa akaGoodwin lapho yena eveza ukuthi uKunene uhlonishwa umhlaba wonke ngomsebenzi wakhe wokubhala kodwa noma kunjalo umsebenzi wakhe ovelele yilona othi “*Emperor Shaka the Great: A Zulu Epic.*” Uthi noma engakhohliwe umsebenzi kaKunene wokuqala othi *Idlozi Elingenantethelelo* nawo owaduma kepha afuna ukukucacisa ukuthi umsebenzi wesiNgisi iwona obe nedumela kakhulu kunowesiZulu, okungaba ukuthi mhlawumpe indlela abhala ngayo izinkondlo zakhe zesiZulu inokudida kancane.

Omunye obuye abeke umbono ocishe uhambisane nokaWarren benoGoodwin nguNdaba (1999:74) lapho eveza ukuthi izinkondlo ngeke zize zihumushwe kepha zingabhalwa kabusha okuwukuthi inkondlo uma uke wazama ukuyihumusha ilahlekelwa ubunkondlo; ayibe isafana nalena yasekuqaleni.

Lolu cwaningo luzokwehluka kakhulu ezintweni ezishiwo uWarren ngoKunene ngoba kulolu cwaningo kuzobe kugxilwe emibhalweni yesiZulu kuphela, futhi kuzobe kungabhekiwe indlela ahumusha ngayo uKunene izinkondlo zakhe.

Ezintweni esezibalwe uGoodwin kukhona okumqoka akudalulayo lapho eveza ukuthi noma uKunene ebhala izinkondlo ngendlela abhala ngayo kepha unobuchule obukhulu ukuqhakambisa isizwe sase- Afrika. Ubala izinkondlo zakhe ezithi “*Two Wise Men*” nethi “*A Great Generation*”. Lezi zinkondlo uKunene uzibhale sengathi yingxoxo futhi zibe samlolozelo, okuwukuthi umlolozelo usetshenziswa kakhulu ezweni lase-Afrika nje yonkana ukulalisa izingane, okuwukuthi le ndlela engajwayelekile yenza umsebenzi omuhle ukudlulisa umongo wenkondlo nokukhombisa ubumbano nje lwama-Afrika. Kulolu cwaningo kukhona okuzokhulunywa ngakho ngobu-Afrika kodwa umehluko kuzoba sekutheni uGoodwin ubheke nje izinkondlo ezimbili zika Kunene nakhona ezisebenzisa njengesibonelo.

2.3.6 Izinkondlo nezindikimba

Kuwumqondo ophusile ukuba ngaphambi kokuba ugxeke noma uncome indlela inkondlo ebukeka ngayo kepha uqale uyifunde bese uthola ukuthi ingabe ithini indikimba yayo. Ababhali abanengi uma bebhala izinkondlo bakhetha izindikimba ezahlukene ngenxa yezizathu ezithile, lokho okwenza ukube lula ukubona ukuthi hlobo luni lwenkondlo.

UZibani (1995) ocwaningweni lwakhe ngaphansi kwesihloko esithi “*Some themes and techniques in the poetry of C.T Msimang*” uphawula ngendlela yokubhala kwembongi aveze ukuthi akuwona umqondo omuhle ukukhuluma ngendikimba ungabhekanga indlela imbongi ebhala ngayo. Uveza ukuthi ukuqonda indlela imbongi ebhala ngayo kwenza kube lula ukuqonda indlela ekhetha ngayo amagama uma ibhala, futhi lokho kwenza kube lula ukuqonda imizwa yayo ngenkondlo. Lokhu okushiwo uZibane ikhona okuzobe kubhekwa ilolu cwaningo ukuthi ingabe yini eshiwo uKunene ezinkondlweni zakhe, kwazise usebenzisa indlela yakhe ehluke kuneyabanye ababhali abajwayelekile.

UMaphumulo (1995) encwadini yakhe ethi “*Masikhe Ngenkezo*” uphawula ngokuthi indikimba ibuye yaziwe ngokuthiwa inqikithi yenkondlo. Uqhubeka athi ingqikithi yenkondlo akusiyona njena indaba exoxwa inkondlo kepha inomqondo ongumongo wenkondlo. Lo mqondo ongumongo wenkondlo ungavezwa ngokuba kushiwo ngqo noma ubekwe ngokugigiyela. Ngara (1989) encwadini yakhe ethi “*Ideology and form in African Poetry*” uveza into ebalulekile ehambisana neshiwo uMaphumulo lapho yena ethi uKunene indlela aveza ngayo indikimba yakhe usebenzisa izithombe magama ukuveza indikimba yakhe, usebenzisa izinkanyezi, isibhakabhaka kanye nenyanga ukuveza ubuhle bomhlaba wase-Afrika.

U-Ogunyemi (1976) uveza ukuthi izimbongi zase-Afrika zinezindlela ezihlukile futhi nezihlaba umxhwele ekubhalweni kwezinkondlo. Uveza ukuthi izimbongi zase-Afrika zinezinkondlo ezihlukile kakhulu nezinogqozi. Ubalula ukuthi ngezikhathi zakudala okuwukuthi ngezikhathi zobandlululo izimbongi zalezo zikhathi bezivamise ukubhala izinkondlo zezepolitiki, ezomnotho kanye nezincoma ubuhle bemvelo.

Le ngcithabuchopho ibalula ukuthi sezizine izizukulwane zosonkondlo esezishitshile nje kuze kube imanje. Isizukulwane sokuqala usibiza ngokuthi *Black Aesthetics* esabe sibhala ngezindikimba ezabe zikhuluma ngobuhle bemvelo base-Afrika kodwa sibe sisezweni laseMelika. Lapha ufaka imbongi uLeopold Senghor uthi iyona engena khaxa kulezo zinkondlo “zomdabu waseMelika”. Esinye isizukulwane sesibili esabe sibhala izinkondlo ezinezindikimba ezikhala ngokucwaswa nokucindezelwa kwabamnyama ezweni lase-Afrika. Izimbongi uWole Soyinka benoDenis Brutus babhala izinkondlo ezinezindikimba ezithinta inkululeko kanye nengcindezelo. Uqhubeka abale nesizukulwane sesithathu sona esibhala izinkondlo

ezinezindikimba ezinezifiso ngenkululeko noma ngezwe selikhululekile kanye nokuvalwa kwemithetho eyabe ivimba inkululeko yabantu abamnyama.

Isizukulwane sokugcina okungesesine esidalulwa ingcithabuchopho u-Ongunyemi ileso esibhala ngezinto ezenzeka manje. Uthi ngemuva kokuba sekuchitheke igazi eliningi e-Afrika kulwelwa inkululeko kukhona nokushintsha okuthile kwempilo, nezimbongi nazo ziyashintsha indlela ezibhala ngayo izinkondlo ngoba ezinye zibhala ngezinto ezisuke zenzeka ngaleso sikhathi.

U-Ongunyemi uveza ukuthi uKunene ungena ngaphansi kwesizukulwane sokuqala, esesibili kanye nesesithathu. Uveza ukuthi uKunene ungena khaxa kulezi zizukulwane ngoba izinkondlo zakhe zinazo lezi zindikimba. Zonke lezi zinkondlo zingena shi kulezi zizukulwane. Okubalulekile ukuthi noma sizogxila kuKunene kakhulu nangezinto azishoyo le nkulimo ka-Ongunyemi izosiza kulolu cwaningo ukuba ibe wumhlahlandlela wocwaningo.

UNdaba (1999) uveza ukuthi uKunene uyimbongi eluqhakambisayo usikompilo lwabantu abamnyamaesebenzisa izithombe magama ukuveza izinto ezibalulekile neziwubuciko bomlomo. Indlela uKunene acabanga ngayo nabhala ngayo izinkondlo yenza kuvele ukuba izibongo zamakhosi namaculo ezimpi izona zinto ezimfakele ugqozi olukhulu njengembongi ukuba abhale izinkondlo ngale ndlela abhala ngayo.

UNdaba uqhubeka abalule ukuthi inkondlo kaKunene ethi “*A Vision of Nomkhubulwane*” iveza umsebenzi omuhle oveza ukubaluleka kwesiko lomuntu omnyama kanye nemvelaphi yakhe. Ukuthatha izinganekwane kanye nezinkolelo azisebenzise ezinkondlweni zakhe kukhombisa ikhono likaKunene lokubhala izinto eziyizinkolelo azenze zikholakale futhi nofundayo akwazi ukuzibona ngamehlo engqondo.

2.5 Isiphetho

Miningi imibhalo esibhaliwe ngoKunene abanye bemncoma ngeqhaza lakhe abe nalo ekuthukiseni imibhalo yezinkondlo. Kusukela ngezikhathi zoKunene kuze kufike esikhathini samanje luningi ushintsho oselube khona kubabhali bezinkondlo kanye nasemibhalweni nje jikelele yesiZulu.

Kulesi sihluko besibheka izimo ezazikhungethe abantu abamnyama ngezinkhathi zobandlululo nokuyizona esikholwa ukuthi zaba nomthelela omkhulu endikimbeni kaKunene yokudingiswa njengoba ingezinye zezindikimba ezigqame kakhulu ezinkondlweni zakhe.

Ukubuyekezwa kwemibhalo kuvezile ukuthi izinkondlo zomdabo yizona eziyizimpande zobumbongi esibubona namuhla. Ngakho-ke noKunene ngokunjalo ubonakala ethonywa kakhulu yimvelaphi yakhe ebonakala ohlotsheni lwezinlondlo azibhalayo, izithako ahlobisa ngazo izinkondlo zakhe kanye nezinkolelo zakhe ezilokhu zivela njalo ezinkondlweni zakhe ezikhuluma ngendikimba yokudingiswa.

ISAPHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NEZINJULALWAZI ZOCWANINGO

3.1 Isingeniso

Kulesi sahluko kuzokhulunywa ngezindlela ezisetshenzisiwe ukuqoqa ulwazi oluphathelele nalolu cwaningo kanye nezinjulalwazi. Kuzoqale kuphawulwe ngamapharadayimu bese kuphawulwa ngepharadayimu esetshenzisiwe kulolu cwaningo. La mapharadayimu yiwona azoveza nezindlela ezisetshenzisiwe ukuqhuba lolu cwaningo. Kuzobhekwa nezinjulalulwazi zalolu cwaningo

3.2 Izindlela zokwenza ucwaningo

UKelly (1999:24) noMdletshe (2003:30) babeka ukuthi ziningi izindlela zokwenza ucwaningo umcwaningi angazisebenzisa ekwenzeni ucwaningo lwakhe. Uma sibheka izindlela zokwenza ucwaningo sibona kuvela izindlela eziningana umcwaningi angazisebenzisa ekwenzeni ucwaningo lwakhe, ongoti kanye nocwepheshe bezokucubungula noma bezokucwaninga asebeziqambile.

Umbuzo ovelayo uthi ziyini izindlela zokwenza ucwaningo. UKhuzwayo (2012:40) uchaza indlela yokwenza ucwaningo njengendlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho azokucubungula. NgokukaKraus (1994:45) noma ubani ofisa ukucubungula noma yini etholakala emhlabeni kumele anqume ukuthi iyiphi indlela yokwenza ucwaningo angayisebenzisa ocwaningweni lwakhe. Ukunquma komcwaningi kuncike esisekelweni sokuthi ikuphi yena ahlose ukucubungula noma azocubungula ngakho ocwaningweni lwakhe. Ngakho-ke umcwaningi ngeke azikhetha zonke lezi zindlela zokwenza ucwaningo ezivelayo zochwepheshe bezokucubungula. Kepha yena umcwaningi uqoka ukuthi akhethe uhlobo lwendlela yokwenza ucwaningo olulodwa.

URReason noRowan (1981:7) bona babeka ukuthi abanye abacwaningi bangahlosa ukuthi bachaze kabanzi kuphela ngesimo esithile ngenhloso yokuphendula imibuzo efana nokuthi ubani, kanjani, nothi kungaki futhi kwenzekani entweni ethile. Umcwaningi lapho usuke efisa ukwandisa ulwazi. Baqhubeka bathi kodwa abanye abacwaningi bangacwaninga ngokuchaza isimo senhlalo lapho bebuza ukuthi kungani kwenzeka into ethile futhi bezama ukuthola impendulo yenkinga ngokujulile.

UKumar (2011:44) yena uveza ukuthi ziningi izindlela zokuqoqa ulwazi ezinye zazo ezingaba yikhwalthethivu noma yikhwantithethivu, umehluko phakathi kwalezi zindlela kuba indlela ezibuka ngayo izinto kanye nasekuqoqeni kwazo ulwazi. Okugqanyiswa uKumar ngukuthi zimbili izindlela zokuqoqa ulwazi kuya ngesidingo socwaningo noma uhlobo locwaningo olusuke luzoqhutshwa umcwaningi.

Indlela ezosetshenziswa ngumcwaningi lapha yilena ebizwa ngokuthi ikhwalthethivu. Isizathu esenze ukuba umcwaningi akhethe indlela yokwenza ucwaningo okuthiwa ikhwalthethivu ngukuthi yena ufuna ukuchaza kabanzi ngesihloko sakhe asiqokile esibheka ukuvezwa kwendikimba yokudingiswa etholakala ezinkondlweni zikaKunene.

3.2.1 Indlela yekhwantithethivu

NgokukaKumar (2011) ikhwantithethivu igxile kakhulu ekuphumeleni ngaphandle uyokwenza ucwaningo ezindaweni ezahlukene uhlangane nabantu abehlukene ngenhloso yokuthola ulwazi oluthile ngeqembu labantu abathile. Asikho isidingo esikhulu sokuchaza ikhwantithethivu ngoba kulolu cwaningo ngeke isetshenziswe kepha kuzosetshenziswa ikhwalthethivu.

3.2.2 Indlela yekhwalithethivu

Lolu cwaningo luzogxila endleleni yekhwalithethivu ngoba yona ibheka ukuthi umcwaningi uthini ngale nto ephathekayo nephambi kwakhe. Ikhwalithethivu ayikholelwa ezintweni ezingabonakali, okusamele zibhekwe ukuze zicwaningwe. UKumar (2011:67) yena uthi ikhwalithethivu isho ukuqonda ngento ethile, kungaba uhlobo lwabantu abathile lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile. Kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto. Uma sibheka uDenzin (2003: 35) yena uveza ukuthi ucwaningo lwekhwalithethivu lutholakala lapho umcwaningi ebuka umhlaba. Lapha umcwaningi angabuka izinto eziningi ezifana nezincwadi noma abuke indlela abantu abaphila ngayo kanye nezimo abahlangabezana nazo empilweni.

Okugqamayo ngalezi zincazelo ezivezwa uKumar kanye noDenzin ngukuthi bobabili bayichaza ngendlela efanayo ikhwalithethivu ngoba bobabili bayakuveza ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kodwa into ichazwa njengoba injalo, kuvezwa ubuqiniso ngayo. Kuvela ukuthi lapha kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo. Kulolu cwaningo kugxilwe ezinkondlweni zikaKunene, kuvezwa ubunjalo bazo ukuthi yini lena afuna ukuyidlulisela kubantu mayelana nendikimba yokudingiswa.

Ikhwalithethivu yona ikholelwa ekutheni into ecwaningwayo kufanele ibonakale. Iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, kungaba uhlobo lwabantu abazoba yingxenye yocwaningo, imibhalo ezocutshungulwa kanye nokunye okuhlobene nalokho. UDenzin (2003:40) ugcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo. Ngamanye amazwi izinto ziyavezwa ubunjalo bazo. Lolu cwaningo

luzosebenzisa indlela yekhwalithethivu ngoba luzobe lusebenzisa izinkondlo zikaKunene njengoba zitholakala emaqoqweni akhethelwe lolu cwaningo. Ngamanye amazwi akudingeki uKunene ukuba abuzwe okuthile okuyimibono yakhe ngendikimba yokudingiswa noma izinkondlo zakhe jikelele,

UCutcliffe noMcKenna (2002: 134) bachaza kanjena ngekhwalithethivu:

Qualitative researcher is interested in understanding the meaning people have constructed that is how people make sense of their world and experience they have in the world.

(Umcwaningi osebenzisa ikhwalithethivu unentshisekelo yokuqonda izincazelo abantu asebezenzele zona zokuthi abantu bawenza kanjani umqondo wokuqonda ngomhlaba wabo kanye nalokho abahlangabezana nakho emhlabeni.)

Abantu banezindlela zabo zokubuka izinto noma umhlaba wabo. Okusho ukuthi ilowo nalowo uzibuka ngendlela yakhe bese ehumusha ngayo indlela yakhe leyo abona ngayo umhlaba. Nalapha ocwaningweni sizosebenzisa indlela yokwenza ucwaningo ikhwalithethivu ukubheka kabanzi ukuthi yini lena evezwa uKunene mayelana nendikimba yokudingiswa.

3.3 Amapharadayimu ocwaningo

Ipharadayimu yocwaningo yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMcKenna (2003:4) uthi ipharadayimu iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. UCrabtree benoMiller (1992:220) becashunwe kuPillay (2007: 14) bathi ipharadayimu imele isifanekiso salokho okucatshangwayo ngeqiniso, ulwazi lwalelo qiniso kanye nezindlela ezithile zokwazi lelo qiniso.

Ukuqokwa kwepharadayimu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. Izindlela zokubuka

umhlaba ngeso elibanzi zibizwa ngokuthi amapharadayimu. UWilliams (2000:8) uthi ipharadayimu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. Namuhla kubonakala emaningi amapharadayimu. Abanye bathi uma kukhulunywa ngamapharadayimu kusuke kukhulunywa ngezinhlobo ezimbili ikhwalithethivu kanye nekhwantithethivu. Lokhu kubonakala kusobala kakhulu kanti futhi kubheke ekutholakaleni kolwazi,

ULather (1991) ecashunwe kuMcKenna (2003:3) uthi mane amapharadayimu akhona: ebikezelayo (*positivist*), ehumushayo (*interpretive/hermeneutics*), ekhululayo (*emancipative*) nehlukanisayo (*post-structural*).

3.3.1 Ipharadayimu ebikezelayo (*Positivist*)

UMcKenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

3.3.2 Ipharadayimu ehumushayo (*Interpretive*)

UKaboub (2006) uthi le pharadayimu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadayimu ehlukele ekukwazini ukuqonda iqiniso. Ngokwale pharadayimu kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi.

Le pharadayimu igcizelela ukubaluleka kolimi ukunika izincazelo. UTaylor (1985) uma simcaphuna kuKaboub (2006) uthi ngenxa yolimi siyakwazi

ukunika izincazelo nokuxoxa izindaba ngempilo yethu. Uqhuba athi okuyiyona nhlosongqangi yesayensi yezenhlalo ukuhumusha izenzo zabantu emphakathini

3.3.3 Ipharadayimu ekhululayo (*Emancipative*)

Le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso (ontology), ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo, kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso (epistemology), le pharadayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngokweso lezindlela zokuqoqa ulwazi ifuna usebenzise izingxoxo, uhlole lokho ocwaninga ngakho.

3.3.4 Ipharadayimu ehlukanisayo (*Post-structural*)

UMcKenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso (ontology), ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? Le pharadayimu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu.

3.3.5 Ipharadayimu esetshenziswe kulolu cwaningo

UGoba (1988:46) uveza ukuthi mabili amapharadayimu abalulekile ahambisana nekhwalithethivu; uthi kukhona ebikezelayo kanye nehumushayo futhi womabili la mapharadayimu ahambisana nocwaningo lwekhwalithethivu. UBerstein (1988:44) yena uthi iphosithivizimu isondelene nocwaningo lwekhwalithethivu, ibandakanya iziphetho mayelana nobuqiniso obutholakala ocwaningweni, iphinde iqagule lokho okungenzeka esikhathini esizayo. Okugqamayo ngale pharadayimu ngukuthi ibheka izinto ezingamaqiniso okungenye yezinhloso zalolu cwaningo ukubheka amaqiniso ayebhekene

noKunene ngesikhathi esasekudingisweni kanye nezinto ezabe zenzeka ezweni laseNingizimu Afrika.

UBerstein (1988:44) ubuye achaze ipharadayimu ehumushayo ngokuthi lena yipharadayimu esondelene noma esebenzisana nocwaningo lwekhwalithethivu. Isetshenziselwa ukuqonda umhlaba ngokombono womuntu ngamunye, kanti uMiles noHuberman (1994:34) bona bathi le pharadayimu ibuka ukwenzeka kwezinto bese izichaza indlela ezenzeka ngayo kanye nezizathu zokwenzeka kwazo. Uma kubhekwa okushiwo uBerstein kanye noMiles benoHuberman kugqama ukuthi le pharadayimu ingena khaxa kulolu cwaningo ngoba isuke ibheka izinkondlo zikaKunene ezibhalwe ngendlela engajwayelekile, bese igxila emaqinisweni avezwa uKunene mayelana nezimo ezabe zikhona empilweni yakhe kanye neyabantu basezweni laseNingizimu Afrika.

Ukuqoqa nokucubungula ulwazi oseluqoqiwe kusetshenziswe indlela ebizwa ngokuthi ikhwalithethivu. Le ndlela ngokusho kukaSherman noWebb (1988:84) ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo. Bathi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participant observation data, to understand and explain social phenomena.

(Ucwaningo lwekhwalithethivu luhlanganisa ukusetshenziswa kolwazi olubheka ubunjalo njengemibuzo eyenziwa ubuso nobuso, ebhalwe phansi, imiqulu, imibhalo nokuqoqwe ngokuzibandakanya komcwaningi ukuchaza umphakathi.)

Kulolu cwaningo kusetshenziswe imiqulu yezincwadi ezinhlonhlobo, ukuqonda isimo esasikhona eNingizimu Afrika ngesikhathi abhala ngaso uKunene kanye

nezinkondlo zakhe okuyizona ezihlaziwayo ukuze kuqondakale ukuthi uthini mayelana nokudingiswa.

Mayelana nepharadayimu kusetshenziswe leyo yekhwalithethivu. Ngokusho kukaMazibuko (2008:71) ipharadayimu yocwaningo yindlela yokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo.

Le pharadayimu yekhwalithethivu ivumela umcwaningi ukuba abuze imibuzo ngokuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abamnyama kanye nalokho okuvezwa izinkondlo zikaKunene. Le pharadayimu iveze amaqiniso empilo yabantu eNingizimu Afrika.

3.4 Izinjulalwazi zocwaningo

UNkumane (1995:67) uthi sekwaphenduka umgomo ezifundweni kulezi zinsuku ukusebenzisa uhlobo oluthile lwenjulalwazi yemibhalo uma kuhlaziywa umsebenzi wemibhalo. Kanti uBartens (1995:116) yena uthi eminyakeni engamashumi amathathu edlule ukuhumusha imibhalo kanye nezinjulalwazi sekwasondelana kakhulu, eqinisweni abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. UReeves (2008:44) yena uthi izinjulalwazi zinikeza umcwaningi amehlo amasha ukuba abheke izinkinga zokuhlalisana kwabantu emiphakathini. Kulolu cwaningo umcwaningi uqoke ukuba asebenzise izinjulalwazi ezimbili ukwenza ucwaningo lwakhe.

NgokukaWeick (1989:109) injulalwazi iqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzeko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela ngesenzeko semvelo. Izinjulalwazi esizibona zingena khaxa kulolu cwaningo yilezi: Injulalwazi yenkathi esemva kokuqonelwa abokufika (*Post colonialism*) kanye nenjulalwazi yokuhumusha imibhalo

ebhaliwe. Lezi zinjulalwazi zisebenza ngokwelekelelana; enye inokuthile engenakho le enye.

3.4.1 Injulalwazi yenkathi esemva kokuqonelwa abokufika (*Post-colonialism*)

Into ephawulekayo ngeyokuthi ngeke kube khona i-*post-colonialism* ingekho i-*colonialism*, okuwukuthi kwafika amaKoloni (*colonists*) abeka imithetho eyabe ihlukanisa izinga lokuphatha, elezopolitiki, elezemfundo kanye nokungalingani kwabantu ngokomnotho, ngokobuzwe nangokwebala. Lokho kwadala ukuthi kube khona ukungalingani phakathi kwabantu bendabuko kanye namaKoloni. I-*post-colonial theory* lena yithiyori ekhuluma kakhulu ngemibhalo kanye nolimi lwangezikhathi zobandlululo.

Injulalwazi ye-*Post-colonialism* yithiyori eqhamuke ukuze ibheke imibhalo ekhiqizwe ngabantu ababecindezelwe kanye nalabo ababecindezele emazweni ayephethwe ngamanye nakulawo ayephethe amanye. Le injulalwazi emibhalweni igxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani.

ULye (1997:1) uchaza i-*Post-colonialism* kanje:

Postcolonial theory is a literary theory or critical approach that deals with literature produced in countries that were once, or are now, colonies of other countries. It may also deal with literature written in or by citizens of colonizing countries that take colonies or their people as its subjects.

(Ithiyori ye-*Post-colonialism* iyithiyori yemibhalo noma indlela yokuhluza egxile emibhalweni ekhiqizwe emazweni okwake kwathi esikhathini esedlule, noma manje, aphathwa ngamakoloni akwamanye amazwe. Ingase futhi igxile emibhalweni ebhalwe yizakhamuzi zamazwe enza amanye amakoloni noma abantu bawo.)

Uqhuba uthi ngabantu abasebenzisa le njulalwazi:

Typically, the proponents of the theory examine the ways in which writers from colonized countries attempt to articulate and even celebrate their cultural identities and reclaim them from the colonizers. They also examine ways in which the literature of the colonial powers is used to justify colonialism through the perpetuation of images of the colonized as inferior.

(Ngokulindelekile, abasebenzisa le thiyori bahlola izindlela ababhali basemazweni enziwe amakoloni abazama ngazo ukuveza noma bagubhe okungamasiko abo futhi bathi kazibuye emasiweni. Baphinde bahlole izindlela imibhalo yeziphathimandla zabenza abanye amakoloni esetshenziswa ngayo ukuthethelela ubukoloni ngokubhebezela isithombe esivezwa abacindezelwe ngamakoloni njengabantu ababukeleka phansi noma abangelutho.)

USlemon kuChilds noWilliams (1993:3) yena uthi injulalwazi ye-*Post-colonialism* ingase ichazwe ngezindlela eziningi kodwa okufanele kugxilwe kukho yindlela imisebenzi yobuciko egqamisa ngayo amasiko nezinkolelo ngqangi zabantu ababecindezelwe ngamakoloni.

Kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebefunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le njulalwazi ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko nokunye.

ULye (1997: 1) uma echaza ukusebenza kwenjulalwazi ye-*Post-colonialism* uthi:

It focuses particularly on the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority, of a colonized people on literature by colonized peoples which attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness.

(Igxila kakhulu endleleni imibhalo yamasiko abacindezeli esonta ngayo amaqiniso futhi iqhakambise ukungabinto yalutho kwabacindezelwe emibhalweni ebhalwe ngabacindezelwe abazama ukuqhakambisa okungokwabo nokubuyisa imvelaphi yabo bebhekene neqiniso lokuthi imvelaphi yabo yehlukile kweyabacindezeli.)

Le njulalwazi ye-*Post-colonialism* izikhathaza kakhulu ngokubheka ukuthi umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa kwabanye abantu ngenkani nokuthi ukuveza kanjani ubudlelwane phakathi kwabacindezeli nabacindezelwa. Izikhathaza nangokubheka ukuthi umbhalo uyakuveza yini ukuthi iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye kanye

nokuthi uvezani ngempi yokulwa kuphikiswana nokunganyelwa kanye nokucindezelwa.

Injulalwazi lena igxila kakhulu ekutheni abantu ababenganyelwe ngabanye ngenkani babephila kanjani, kwaba yimiphi imithelela yokunganyelwa kwabo ngenkani. Ekufikeni kwabo abantu abamhlophe bafike bangambona umuntu omnyama efaniselwe ukulingana nabo. Babezibona bona bengcono kakhulu futhi bebakhulu, bebalulekile kunaye. Kuyacaca-ke ukuthi umuntu omnyama wayebukeka engelutho futhi engabalulekile kunomuntu omhlophe. Ukungamela abantu abamnyama kwakuhambisana nalokhu kucabanga. Umuntu omnyama kwakumele azibone futhi azizwe emncinyana, ngokomqondo engalingani futhi engamedluli umlungu futhi eyinto engaphucuzekile. Okwakhe kwase kwenziwe kwabonakala kuwubuqaba futhi kuyize leze, sekwenziwa kwabonakala okomlungu kuyikho okunesisindo esikhulu futhi okumelwe kuphilwe ngokwenza nokulandela khona. Lokhu kungaba imfundo, inkolo, ukuhwebelana, ulimi, ukugqoka nokunye. Konke lokhu kuyavela ezinkondlweni zikaKunene.

UGandhi uveza ukuthi *i-post-colonialism* yabe inezinhloso eziningi kubantu ikakhulukazi esikweni labo kanye nasezintweni ezazithathwa njengezibalulekile kubona ezibandakanya ulimi lwabo. U-Ashcroft (1989: 11) yena uthi icebo lemibhalo ye-*post-colonial* yaqhamuka ngokwehluleka kwamathiyori aseYurophu ukubhekana nobunzima bokuhlukana bemvelaphi yamasiko nangendlela yemibhalo ye-*post-colonial*.

Le nkulumo ka-Ashcroft icishe ihambisane nekaGandhi ngoba uGandhi ubalula ukuba nesandla kwenkolo ikakhulukazi amamishinari, ngoba iwona aqala afundisa abantu ukubhala. Inhloso ye-*post-colonial literature* kwabe kuwukubheka umthelela wobandlululo emibhalweni eminingi, ikakhulukazi emazweni lawo ayecindezelwe. Kuyiqiniso elingeke laphikwa ukuthi uma ufuna

ukubulala isizwe kumele uqale ubulale isiko laso. Ngakho abaseYurophu babehluleka ukuqonda isiko laleso sizwe ikakhukazi lapha e-Afrika ingakho baze basizwa inkolo (amamishinari) ngoba afika nokubhala, abantu baqala bashintsha indlela abacabanga ngayo nababuka ngayo izinto zomdabu. UNtuli noMakhambeni (1998:100) babeka kanje bathi:

Ulimi lwesiZulu lwaqala ukuphuma emlonyeni yabantu lwageleza ngosiba njalo lwaye lwayozinza emaphepheni ngeminyaka cishe yawo 1830-1841 ngezandla zeZithunywa ezifana no-J.W. Colenso, S.B Stone, H. Callaway noLewis Grout. Abantu bakwaZulu babengazi lutho ngokubhala. Njengoba injongo enkulu yabo yokuzinza kuleli likaMthaniya kwabe kungukuqhuba inkolo, kwaba nzima ukuqhuba lo msebenzi kubantu abangakwazi ukufunda. Ngakho-ke bazama ukufundisa abantu ukubhala nokufunda ikakhulukazi imibhalo eyingcwele.

Le nkulumo engenhlaiveza ukuthi isu leZithunywa lokufundisa abantu bakwaZulu ukubhala ilona elenza abacindezeli ukuthi bashintshe abantu bakwaZulu indlela abacabanga ngayo kanye nendlela ababebuka ngayo izinto. Ukuqala kwabantu ukufunda ukubhala yikhona okwadala uqhekeko phakathi kwabantu bakwaZulu kwabakhona ababizwa ngamakholwa kanye namabhinca njalonjalo. U-Ashcroft, (1989:28) yena uphawula ngokuthi sekusatshalaliswe izindlela eziningi zokuqhathanisa imibhalo emva kokuqonelwa abokufika. Isibonelo ngeyokuqala eyahlongozwa u-D.E.S Maxwell (1965) eyayigxile ekungasebenzini kahle phakathi kwendawo kanye nolimi.

Kule nkulumo engenhla ka-Ashcroft kuphawuleka ukuthi izinto ezithinta ulimi yizona ezibalulekile kakhulu esizweni leso, yingakho kwesinye isikhathi ukwazi ukusho noma ukugagula indawo lapho kuqhamuka khona umuntu ngaphandle kokuthi umbuze, kodwa ube uzwe indlela akhuluma ngayo nje kuphela. UNtuli noMakhambeni baveza indima eyaklanywa amasonto ekufundiseni abantu balapha e-Afrika ukubhala kanye nokufunda. U-Ashcroft yena ucaphuna

uMaxwell lapho ekhuluma ngokuthi imiphakathi eminingi yashintsha ngezikhathi ezisemuva kokuqonelwa abokufika; ubheka ukwehluka kokukhulunywa kwezilimi ezahlukene ezindaweni ezahlukahlukene. Ukubheka le nkulumo yalaba babhali kuveza ukuthi inkathi emva kokuqonelwa abokufika ishintshe izinto eziningi kubantu yabenza bacabanga ngezindlela ezahlukene futhi babheka izinto ngelinye ihlo, elingafani nelakudala.

Ukufika kwabamhlophe nangempela kwayishintsha indlela yempilo abantu abamnyama baseNingizimu Afrika ababeyijwayele. UKunene uphile ngesikhathi lapho abamhlophe sebephumelelile ukungenisa bagxilise kwabamnyama uhlobo lwemfundo yabo, uhlobo lwenkolo, uhlobo lokuhwebelana nokunye. Ezomnotho, ezombusazwe nezenkolo kanjalo nezemfundo zase zilawulwa yibona.

3.4.2 Injulalwazi yokuhumusha imibhalo (*Hermeneutics*)

Injulalwazi yokuhumusha imibhalo, yinjulalwazi le echazwe ngongoti abanengi bezokucwaninga abehlukene abayichaza ngezindlela ezahlukene. UWeihl (1990), uForster (1995), uBryne (1998), kanye noNewman (2011) bachaza le njulalwazi yokuhumusha imibhalo njengenjulalwazi eyindlela enobuciko yokuqonda umbhalo. U-Allen (1995) noKissel (1985) bona bavela bethi uhlobo lwenjulalwazi lolo oluxhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni ebhaliwe. U-Abrams (1987), uCrotty (1998) kanye noPeck noCoyle (1993) bachaza injulalwazi yokuhumusha imibhalo ebhaliwe njengohlobo lwenjulalwazi oluyindlela, engubuchwepheshe kumbe umgomo wokuhumusha imibhalo ebhaliwe.

Injulalwazi yokuhumusha imibhalo ebhaliwe yasungulwa ngongoti bezokucwaninga ngenhloso yokucubungula imibhalo yezenkolo. Inhloso ekuqaleni ekusungulweni kwayo kwakungukufundisa abantu indlela efanele abangayisebenzisa ukuqonda kangcono iBhayibheli kumbe incwadi engcwele.

Ekuhambeni kwesikhathi le njulalwazi ibe isisetshenzisela ukucubungula imibhalo ebhaliwe eyahlukene efana nemibhalo yobuciko, imibhalo yezemithetho, imibhalo yobuhlakani njalonzalo. Le njulalwazi inenkolelo yokuthi umbhalo obhaliwe ungumphumela wezinhloso zombhali lapho ehlose ngawo ukukhuluma nabantu abaphilayo. Lezo zinhloso zombhali zingahunyushwa ngokucophelela nangezindlela ezahlukene ngabahumushi.

NgokukaCrotty (1998:78) ngokusebenzisa injulalwazi yokuhumusha okubhaliwe, abacwaningi abenza ucwaningo bangaba nozwelo nemibhalo njengobudlelwano obufanayo nalobo obudaleka lapho olalele eqonda ulwazi oludluliselwa ngokhulumayo. Ukuqonda umbhalo kungenzeka lapho umfundi ejulile ngokufunda incwadi, akuthole ngokuthi afunde umbhalo ngokuphindaphinda futhi ngokuvela komgudu wokubuza kanye nokuphendula imibuzo yolwazi locwaningo. Njengoba lolu cwaningo luzobe lubheka izinkondlo zikaKunene, le nkulumo izosiza ekucwaningeni indlela uKunene ayisebenzisayo nokuhumusha izinkondlo zakhe. Ezinkondlweni ezibhalwe nguKunene kuvela ukuthi ungumuntu owabe ebhala ngezinto ezabe zenzeka ngezikhathi zobandlululo, futhi ubuye abheke nangendlela izilimi zomdabu ezabe zibukelwa phansi ngayo. UKunene (1994: iv) ubeka kanje esethulweni sakhe:

Kule minyaka eyedlule isikhala esikhulu esivulekile esolimi lwethu lomdabu. Ukuvuka kolimi kungukuvuka kwenqondo ngoba ulimi luqukethe imibono nemicabango yabantu. Nayo imibono kule ncwadi iqonde ukuba isikhumbuze ubuhlakani nokwazi okwakukhona bengakafiki lapha abezizwe.

Le nkulumo kaKunene iveza ukuthi ulimi lwabokufika ilona olwaluthathwa njengolimi olubalulekile kakhulu kunalezi zendabuko. Yingakho ngezikhathi zobandlululo bathi befika baqala baqamba abantu amagama esiNgisi benzela

ukuthi bakwazi ukubabiza kahle, kungesona sodwa isizathu leso kepha kuwukuthi babebukela phansi amagama abantu. .

Uma umcwaningi ebhekisisa lezi zinjulalwazi azikhethile ukuba azisebenzise ocwaningweni lwakhe uzibona kuyizona ezinembayo nezihambisana nocwaningo lwakhe. Imibhalo kuhlale kulindelekile ukuba ikhulume ngezinto ezenzeka ngqo kubantu futhi yethule amaqiniso njengoba enjalo okuyilapho kungena khona injulalwazi yokuhunyushwa kwemibhalo esuke icubungula izinto ezishiwo umbhali ukuze ithole namaqiniso avela lapho kuhunyushwa umqondo osobala nalowo ocashile otholakala embhalweni onjengezinkondlo zikaKunene njengoba kuzobe kugxilwe kuzo kulolu cwaningo..

3.5 Isiphetho

Kulesi sahluko kuvezwe izinhlobo zezindlella zokuqhuba ucwaningo ezivame ukusetshenziswa ngabacwaningi kwase kugxilwa endleleni yekhwalithethivu okuyiyona okuzoqhutshwa ngayo lolu cwaningo. Kubuye kwaphawulwa nangezinhlobo zamapharadayimu kanye nepharadayimu yokuqoqa ulwazi nokuhlaziya imiphumela okuyiyona ezosetshenziswa kulolu cwaningo. Kube sekuvezwa nezinjulalwazi ezimbili ezizosetshenziswa kulolu cwaningo. Kuvezwe injulalwazi ye-*Post-colonialism* kanye neye-*Hermeneutics*. Kucacisiwe ukuthi lezi zinjulalwazi ziyini nokuthi zisebenza kanjani, kwavezwa futhi nokuhlobana kwazo nalolu cwaningo.

ISAPHLUKO SESINE UKUYA EKUDINGISWENI

4.1 Isingeniso

Inhloso ngqangi yalesi sahluko ukuthola izinto eziyimbangela yokudingiswa kukaKunene noma izinto ezenza ukuba ahambe ekhaya aye emazweni aphesheya. Kuzobhekwa izimo ezazibhekene nabantu abansundu jikelele, kungakhathaliseki ukuthi lithini izinga noma isizinda sabo ngokwenhlalo, imfundo, inkolo nokunye. Kuzobhekwa futhi nezimo ezazithinta uKunene ngqo njengombhali, isifundiswa nombambiqhaza kwezepolitiki ngezikhathi zobandlululo, ikakhulukazi ngaphambi kokudingiswa kwakhe.

4.2 Izimbangela zokuya ekudingisweni

Ngesikhathi zobandlululo kuningi okwabe kwenza abantu baseNingizimu Afrika bezinhlango ezahlukeni bangaphilisi kahle; hhayi abaseNingizimu Afrika kuphela kodwa abantu base-Afrika nje jikelele. Amazwekazi ase-Afrika abe esizana ngezikhathi zobandlululo ngoba abantu abaningi babesuka lapha eNingizuma Afrika bayobhaca emazweni angomakhelwane lokho okwakwenza ukuthi kubekhona ubudlelwane obuhle phakathi kwalawa mazwe. Ziningi izinto ezabe ziyizimbangela zokudingiswa kwabantu baseNingizimu Afrika, noma nje base-Afrika. Isimo senhlalo esasikhona kubantu ngaleso sikhathi kwabe kungenye yezinto ezabe zenza abantu balishiye elakuleli baye kwamanye amazwe. Ukuqina kwemithetho eyabe ishaywa uhulumeni wobandlululo nayo eyabe ivuna uhlanga lwabamhlophe kwabe kunomthelela omkhulu ekudingisweni kwabantu. Okunye okufana nemfundo kwabe kwenza izinto zibe nzima kubantu abamnyama ikakhulukazi ngoba imfundo yabe ivuna izinhlango ezithile; yingakho yabe ihlukaniswa ngamazinga ayo, kukhona eyabantu abamnyama, eyamaKhaladi namaNdiya kanye neyabantu abamhlophe.

UKunene naye isona sizathu esenza ukuba akhethe ukuba alifulathele elakuleli aye phesheya eyoqhuba imfundo yakhe. Lokhu osekubaliwe ngenhla kungezinye zezizathu ezabe zenza abantu abamnyama okubandakaya noKunene ukuthi adingiswe kepha okuningi kuzochazwa kabanzi ngakho ezihlokanweni ezilandelayo.

4.2.1 Ubuhlanga

Uma kukhulunywa ngobuhlanga lapho kusuke kuvezwa indlela abantu ababukana ngayo noma abazihlukanisa ngayo kunabanye ngokwebala, ubuzwe noma ubuhlanga. UHelms (1990:45) uthi ubuhlanga kabusho nje kuphela izimpawu ezibonakala ngamehlo zokwehlukana ngokwebala kodwa buthinta ngisho nesimo sengqondo esigcina sinomthelela ekutheni izinhlanga zihlalisana kanjani. Ubuhlanga bunezinto eziningi eziyimixhantela kubona. Kuba khona imicabango, imizwa kanye nezinkolelo ezithile. Isibonelo, sithola lokhu uma sicaphuna inkondlo kaKunene ethi **Yena akafani nami:**

Lowo ofana nami akafani nami ngezenzo
Ngoba yena uziphakamisile ugabe ngamandla...
(Umzwilili, 4)

Lapha uKunene usebenzise isabizwana soqobo u-‘yena’ ngenhloso yokuveza ukuthi ukhuluma ngolunye uhlanga olungafani naye kepha ukhuluma ngomuntu. Lokhu kusho ukuthi usebenzise imizwa nokucabanga, ngoba uchaza ukuthi lolu olunye uhlanga luziphakamisile kunaye alufani naye okuwukuthi uveza umehluko wokuthi noma kuyena lufana naye ngoba lungumuntu okuwukuthi konke anakho nalo lunayo kepha into ehlukile izenzo nje kuphela.

UKhumalo (2007:67) yena ubeka kanje ngobuhlanga:

Ubuhlanga yindlela engelona iqiniso yokuhlukanisa abantu ngokungelona iqiniso futhi engasekelwe ebufakazini noma emaqinisweni angokwesayensi. Ngamanye amazwi lokhu kwehlukanisa abantu esikwenzayo akuhlanganise lutho namaqiniso angokwesayensi.

Kanti uMorner (1967:17) yena uphawula ngokuthi igama lobuhlanga lingasho iqembu labantu abanezinto eziyinhlanganisela ezifanayo, ezibonakalayo futhi yizo lezi zinhlanganisela ezihlukanisa iqembu elithile kwelinye. Lokhu kusitshela ukuthi uma kusuke kukhulunywa ngobuhlanga kusuke kuqondiswe eqenjini elithile. Lelo qembu liba nezinto ezithile ezifanayo kodwa ongeke wazithola kwelinye iqembu.

UKhumalo (2007:69) uphawula ngemithetho eyabe ikhona ngesikhathi sobandlululo eyayihlukanisa ubuhlanga uthi ubuhlanga babuhlukaniswe izigaba ezine okungabomdabu, amaNdiya, amaKhaladi kanye nabelungu. Le ndlela yokuhlukanisa yayidida kakhulu ngoba kwakungacaci ngokwenele ukuthi obani ngempela abangena ngaphansi kweqoqo noma uhlobo oluthile futhi kwakwenza abanye bezinye izizinda noma imvelaphi bangahlukaniseki ngendlela ecacile nenembile. Ngamanye amazwi kwakenzeka umuntu azithole ebizwa ngowomdabu kwenye inkathi noma indawo aphinde abizwe futhi nangeKhaladi ngaphansi kwezinye izimo.

Kepha uSullivan, nabanye (1980:16) bona abakutholanga ukuthi abantu abafani ngoba kukhona izinto ngokozalo lwabo ezibehlukanisayo kodwa bona bathola ukuthi ubuhlanga into nje abantu abazakhela yona ukuze bahlukanise abantu kwabanye. Kuyiqiniso elingephikwe okubekwa nguSullivan nabanye, ubuhlanga igama leli abantu abalisebenzisa kakhulu uma bezama ukwahlukanisa abantu kwabanye abantu. Abantu kuba nezinto bona abaziqokela bona ukuba

Bazisebenzise ukuthi kube zinkomba ebantwini. Uma kucashunwa inkondlo kaKunene ethi: **Abelumbi:**

Abelumbi njengoba bebomvu nje
Bazikhethela umbala bazikhethela okumhlophe
Kanti kona kungokwezwe lonke kungokwelanga.

(Indida, 41)

Lapha uKunene usebenzise igama elithi '*Abelumbi*' ukuveza umehluko phakathi kwakhe kanye nabantu akhuluma ngabo. Lokhu okusho kuthi noma uKunene wabe engabacwasi kepha kwabe kusewukubahlukanisa. Umugqa wesithathu ufakazela lokhu okushiwo uSullivan nabanye ukuthi bonke abantu bayafana nje kodwa ibona abantu abakhetha ukuzihlukanisa bona njengoba ekuveza uKunene ukuthi ibona abazikhethela umbala nje. Uma sibheka isihloko sale nkondlo sithi *Abelumbi*, leli bizo nje lilodwa liqukethe imqondo emibili nje owokuqala nje. Ilumbo nje isifo socansi esiphatha abantu besilisa ikakhulu, bese elinye igama elisho ilumbo nje amanga. Uma sibuyela enkondlweni nje lenkulumo yelumbo lapha uKunene usuke eqondise kubelungu ukuthi empelenibanamanga bayazikhohlisa ngalokhu abazibona beyikho, akukhona kahle kahle. Ngale kokuthi abelungu banamanga, uKunene uveza umqondo wokuthi izenzo zabo zimbi futhi zinemiphumela ebuhlungu kwabanye abantu, njengoba kuba njalo kumuntu osuke elunjiwe noma ethole ilumbo.

4.2.2 Ubandlululo

Uma kukhulunywa ngobandlululo noma ingcindezelo kuvela umqondo wokuthi lowo muntu usuke engakuniki wonke amandla okwenza into ethile, lapho uthi uzama ukuphakama kepha akucindezele okusho ukuthi akafuni ukuthi uqhakambe. Ubandlululo beludla lubi kakhulu ngezikhathi eziphambili, lapho uhulumeni wangaleso sikhathi ubenemthetho eminingi ebivuna abantu bebala

elimhlophe kuphela. Ngisho nababhali nabo imbala babecindezeliwe. UGrobler (1995:56) uthi ababhali baseNingizimu Afrika babecindezelekile ngoba babengakwazi ukukhuluma ngezinto zepolitiki kanye nezokuhlalisana kwabantu emiphakathini. UZuidema (2002:12) uthi izinkondlo zeningi lbabhali bezinkondlo abamnyama zavalwa ukushicilelwa kanti bonke ababezotholakala bebhala imibhalo egxeka uhulumeni babeyobekwa icala futhi bagwetshwe iminyaka eminingi ejele.

Inhloso enkulu yobandlululo kwabe kuwuhlukanisa isizwe; kubekhona abangcono kunabanye. Ukwabiwa komnotho, ukutholakala kwemisebenzi, imfundo, ingqalasizinda nokunye okuningi kwakuvuna abelungu kuphela kuthi ezinye izinhlanga zithole imvuthuluka nezinsalela kuphela.

Uma sibheka isimo senhlalo lapha kukhulunywa ngenhlalo phakathi yabantu ukuthi ingabe babehlalisene kanjani ikakhulukazi ngezikhathi zobandlululo. Inhloso ngqangi yokubheka isimo senhlalo ngokuthi izokwazi ukusivulela umsele esizowulandela kuze kufike ekutheni iziphi izizathu ezazenza ukuthi uKunene aye ekudingisweni.

Ngale komthetho wokulawulwa kokushicilelwa kwemibhalo, kwakukhona eminye imithetho eyayilawula izwe lonkana laseNingizimu Afrika, eyayenza kube nzima kakhulu ukuhlalisana kwabantu bezinhlanga ezahlukenene. Eminyane yemithetho nje eyayibekiwe ngaleso sikhathi sobandlululo kwakungobizwa ngokuthi, *The Prohibition of Mixed Marriages Act 55 of 1949*, owawunqabela abantu ukuba baganane nolunye uhlanga; kube owokubhaliswa kwezinhlanga othiwa i-*The Population Registration Act 30 of 1950*; kanye nohlukana abantu ngokwezindawo abahlala kuzona othiwa i-*Group Areas Act 41 of 1950*.

Le mithetho ingeminye yemithetho eyabe yenza isimo senhlalo singabi sihle ezweni laseNingizimu Afrika. Uma kucashunwa inkondlo kaKunene ethi **Thina esiyizitha zazo zonke izidalwa** sithola lokhu:

Leyo nkonjane eyakhele emaweni yesaba thina
Yesaba abantu ngoba esayo isizwe asingakanani
Esayo yiso sizulayo imihlaba ngemihlaba
Esayo kasinamncele kasinasitha ngaphandle kwethu
Ngaphandle kwethu thina bantu esiyizitha zazo zonke
izidalwa

(Isibusiso, 20)

Le nkondlo kaKunene iveza isimo senhlalo esingasihle phakathi kwabantu ikakhulu abamnyama nabamhlophe. UKunene usebenzisa igama elithi *inkonjane* njengesingathekiso esimele abantu abamhlophe. Inkonjane yinyoni encanyana endizela phezulu kodwa uma yakhela isidleke sayo inokusebenzisa izinto ezisuke zilahlwe abantu, futhi lapho kukhona abantu nayo inokuba khona. Lokhu kusho ukuthi uKunene uchaza abelungu njengokuthi bona konke ababenakho babekuthathe kubantu. Umugqa wokuqalauveza ukuthi njengoba abelungu babesusa abantu ezindaweni zabo bebabeke noma ikuphi bese bona bakha ezindaweni ezikude kunabantu ngenxa yokuthi babengafuni ukuzihlanganisa nabo. Le nkondlo iqukethe umqondo wokuthi abelungu babevumelekile ukuhamba noma ikuphi futhi nanganoma isiphi isikhathi abasithandayo bengavinjwa muntu; babengenayo imincele bona kepha babekwazi ukwenza imincele yabantu abamnyama.

Lokhu okusho ukuthi abantu ababezondwa noma ababengafunwa kwabe kungabantu abamnyama ngoba babe ngahlaliswa bona nezinye izizwe kepha babehlala bodwa bese begadwa amakhosi, okuwukuthi kwakwenziwa noma yini ukuze bona kucace ukuthi abasibona abantu. Umthetho owabekwa ngowe-1970 okuyi-*Bantu Homeland Citizenship Act* wawuthi bonke abantu abamnyama kumele babe ngamalungu omphakathi ngaphansi kwamakhosi abo. Lo mthetho wawuthi bazothathwa njengabantu bokufika nanxa beyiminsinsi yokuzimilela.

Isono sabo kwakuyibala labo. Siyakuthola lokhu enkondlweni kaKunene ethi:
Isikhumba esibulele bbantu:

Sona lesi sikhumba esibulele abantu abaningi
Esesize sabalekelwa nayilabo abasithembayo
Nkosi ngisiphiwe nguweni, angizikhethelanga.....

(Indida, 56)

Le nkulumo kaKunene iqukethe umuzwa wosizi ngoba lapha uveza ubuhlungu ayebuzwa futhi ebubona benzeka. Ukuhlukunyezwa kwabantu abamnyama ngenxa yesikhumba sabo lokhu kwakwenza ukuba isimo senhlalo singabi sihle neze nakubona imbala. UKunene ukhala ngokuthi konke lokhu kuhlalisana okubi kwabe kudalwa yisikhumba nje; okuwukuthi laba abamhlophe babezibona bengcono kakhulu kunalaba abamnyama. Kuyavela futhi ukuphathwa lubhojozi kwabantu abamnyama enkondlweni ethi ethi:
Ekugcineni siyonqoba

Konje thina sizungezwe ngabanamandla
Nabakwaziyo ukusivala imlomo
Basigqeme nangezikhali zabo ezibomvu.

(Umzwilili, 3)

Lapha uKunene usaveza izimo ababephila ngaphansi kwazo abantu abamnyama ukuthi bona babengenayo inkululeko ezweni labo ngoba babezungezwe abantu abanamandla ababebashayela yonke imithetho. Okungukuthi yonke imithetho eyabe ishaywa ngaleso sikhathi yabe ivuna abantu abamhlophe kuphela, abamnyama bona babengenawo ngisho amandla okunyakaza. Uqhubeka uKunene agqamise ukuthi ngendlela ababehlukunyezwa ngayo kwakulula nje ukushaaywa kuchitheke negazi. Igama elithi *ezibomvu* lisebenze njengophawu olumele igazi kwaziseumbala obomvu uvamise ukumela into eyingozi ngaso sonke isikhathi.

Lapha uKunene uveza ukuthi babelinyazwa ngoba uma umuntu ekugqema usuke ekulimaza akufani noma ekushaya nje. Lokhu kugqamisa ubuhlungu ababezwiswa bona ukuthi buyohlezi bukhona futhi imivimbo noma izibazi siyosalela kubona, ngoba uma beshaywa babengashaywa lokhu kokuthi bazoyekwa nje kepha kwakumele kube khona igazi. Yingako uKunene engasisho isikhali ababegqenywa ngaso ngoba kwakungakhethiwe ukuthi yini esetshenziswayo, inqobo nje uma lokho kwakuzochitha igazi.

UKunene ubeka kanjeenkondlweni ethi **Balithatha izwe:**

Balithatha ilizwe kwaba ngelabo

Base besivalela bethi singangeni emasangweni.

(Indida, 88)

Le nkulumo kaKunene iveza izimo zesimo senhlalo esabe singesihle neze ukuthi bathe abelungu befika, bavele bazenzela ezweni, balithatha balenza elabo. Uma sibheka uKunene usebenzise isenzo esithi *thatha* okuwukugqamisa ukuthi bebengekho bona kodwa bayafika. UKunene uzama ukusebenzisa isenzo esingalumeli kule nkulumo yakhe ngoba omunye ubezothi *baliqhwaga* izwe kwaba ngelabo,

Kubukeka kumxaka uKunene ukuthi kungani abelungu behluleka ukuthanda nokuphatha kahle abantu abamnyama. Enkondlweni ethi Ngakube **yicala yini** sithola lo mbuzo:

Yicala yini ukuthanda abantu?

(Indida, 60)

Kulo mugqa owumbuzo uKunene uveza umuzwa wokudideka ukuthi njengoba abantu babehlukunyezwa kabuhlungu kungahlaliswene neze kahle ingabe yini imbangela yakho konke lokhu. UKunene asivezela khona ngukuthi into ayibona iyinkinga kulesi simo sokuhlalisana okungakuhle kungenxa yokungabibikho

kothando. Uthando lubalulekile empilweni yabantu ngoba ngaphandle kothando kuningi okungeke kwenzeke, abantu benza izinto eziningi ngoba bethanda ukuzenza bengaphoqiwe noma singekho isidingo sokuthi bazenze kepha ngenxa yothando bayazenza.

Ukushaywa komthetho owawunqabela abantu ukuba baganane nolunye uhlanga wawusho ukuthi abantu baphucwa ilungelo lokuthanda ngoba uthando alukhethi; lokhu kwakwenza ukuthi abantu bangakwazi ukuphila kahle ngoba nabamhlophe babekhona ababebathanda abantu abamnyama kodwa ngenxa yesimo babephoqelesa ukuba bangakwazi ukuthi bathandane nabo ngenkululeko.

Ukushaywa komthetho wokubhaliswa kwezinhlanga othiwa i-*Population Registration Act 30 of 1950*; kanye nohlukana abantu ngokwezindawo abahlala kuzona othiwa i-*Group Areas Act 41 of 1950* kwabe kungabona ubulwane noma ukudideka kepha kwabe kungekho uthando, ngoba uma umuntu ungamthandi akukho okuhle okubonayo kuyena ngisho engenzani enhle kunokuthi umthande uvele ucikeke. Le mithetho iyona eyayivimba ukuhlalisana kwabantu ngokuthula ngoba kukholakala ukuthi abanye abantu ngeke bakwazi ukuhlalisana nabanye.

Usizi olwabe lukhona ngezikhathi zobandlululo lwabe lunzima; ubunzima obabubhekene nabantu ngenxa yodlame babe bulukhuni. Izinto ezazilwelwa kakhulu kwabe kuwukudliwa komhlaba ngabantu abamhlophe bese bexosha abantu ezindaweni zabo. Kubantu abamnyama ifa elibalulekile kakhulu umhlaba ngoba iyona ndlela abakwazi ukuziphilisa ngayo: bayatshala, bafuye futhi bakhe kuwona; yingakho emandulo imali kwabe kuyinto engaziwa kepha abantu babeziphilisa ngokulima. UKunene uyakuveza lokhu enkondlweni ethi

Ifa lidla imizi:

Yifa lethu leli okuyilo elisihluphayo

Lona linemilomo emibili lona liyangabaza
Omunye ngowokujabula omunye ngowokulila
Yiwo wasekulileni osudlange ngabo abahlatshiweyo
Bona bangasebabili sebengamashumishumi.

(Isibusiso, 58)

Kule nkondlo engenhla uKunene uveza indlela ababehlukumezeke ngayo, ukuthi leli fa labo eliyigugu kubona ilona elabalethela usizi ngoba ukube babe ngenawo umhlaba omuhle novundile ngabe abazitholanga sebekule nkinga abakuyo. UKunene uveza ukuthi kuleli lifa labo eliwumhlaba uma belicabanga noma belibona bafikelwa injabulo ngoba ikhona lapho abaphila khona, kodwa futhi uma belicabanga kufika usizi ngoba bahlushwa nje yingenxa yalo. Okunye okuvezwa uKunene ukuthi kulo lelifa akusekuningi ukujabula ngoba selaphenduka amathuna; abantu bayabulawa, kunokuba kutshalwe ukudla kugcina sekungcwatshwa kakhulu. Siyakuthola lokhu enkondlweni ethi **Iqholo lethu thina bomhlaba**

Lizosho njalo lona igula elinezaqheqhe
Lizothi gabi gabi nakubona bonke abadlulayo
Bona bengenamfuyo bona bedlel'ezandleni
Bona behlekisa ngesizukulwane sethu
Bethi singesiphila ngomhlaba
Kanti wonke wonke uphila ngomhlaba
Ngokuba yiwona ulinina lezidalwa zonke zelizwe

(Igudu, 5)

Lapha uKunene uveza ukuthi umhlaba yiwona owenza abelungu ukuthi bagcine sebebahlukumeza ngenxa yokuthi babewubona indlela ovunde ngayo. UKunene uveza ukuthi bafike bengenamfuyo, bengenalutho ngaphandle kokufunda base behalela umhlaba wabo sebefuna ukubatshela ukuthi kumele baphile kanjani emhlabeni wabo. UKunene uveza ukuthi sasingekho isidingo sokuthi kube

khona abaphucwayo kepha kwakumele kuhlaliswane ngoba wonke umuntu uyawudinga umhlaba. Enkondlweni ka Kunene ethi **Umbeki wenkosi kalungi**

Yimina ebengikade nginanxuluma

Yimina engakumemeyo ungunozulane

Yimina lo esengingqongqoza emzini wakho

(Indida, 2)

lapha uKunene uveza ukuthi ubephila kamnandi impilo innandi behlala emzini emikhulu kepha konakale ngesikhathi kufika abelungu nakhona ukugika kwabo bebefike njengabantu abangezile ngobubi; abathe uma benona impilo yabo njengabantu abamnyama baqala ababajikela bafuna ukubashitsha impilo yabo emnandi kwajike kwaba ibona asebephenduka umtshingobethwa ubani.

4.3 UKunene nomzabalazo

Ngaphambi kokuba uKunene ahambe alibhekise phesheya kwezilwandle kwabe kunezizathu ezazimenza ukuba alishiye elakuleli. UKunene uqale esemncane ukubhala; umsebenzi wakhe wokuqala owashicilelwa ephephandabeni kanye nasephephabhukwini wawubhala eneminyaka eyi-11. UKunene uthe ekhula washesha wayiqonda indlela uhulumeni wobandlululo owabe ebusa ngayo, ikakhulukazi uphuca abantu abamnyama izinto ezingamagugu kanye nosikompilo lwabo. Ngonyaka we-1956 wahlabana ngomklomelo okuthiwa i-*Bantu literary competition award*, kwathi ngonyaka we-1959 wathola iziqu zeMasitazi enyuvesi yaseNatali ezithola ngocwaningo lokuhlaziya izinkondlo zesiZulu zasemandulo nezamanje.

UKunene wabe esebenzisa imibhalo ukulwisana noHulumeni wobandlululo, yize noma wayengayiqhakambisi indaba yodlame kodwa wayekhohlelwa ekutheni abantu abamnyama kumele bakwazi ukuzivikela. UKunene wabhala imibhalo eminingi yesiZulu eyayinxenxa abantu abamnyama emphakathini

ukuba basebenzise izilimi zabo uma bebhala imibhalo eminingi efana nezinkondlo kanye namanoveli. Lokhu wayekwenza njengxenye yokulwisana noHulumeni wobandlulo ukuwukhombisa ukuthi bayaziqhenya ngezilimi kanye namasiko abo njengabantu abamnyama. Uyakuveza lokhu esethulweni selinye lamaqoqo ezinkondlo zakhe:

...kwenye inkathi uzwa abakhulumayo sebelokhu bexuba ngamazwana esilungu noma likhona igama elimnandi lesiNtu. Ingani phela ikhona kuzothiwa “Cha ufunde waphetha umfo kasibanibani,” Ngani na? Ingani phela nesiNgisi lesi kulowo muntu sesilokhu silunguza noma ekhuluma ulimi lwabantu. Isimanga phela wukuthi abelungu nxa bekhuluma ababelokhu bexuba ngamagama esiNtu noma ngakube besazi kahle isiNtu...

(Isibusiso, x)

Kule nkulumo kaKunene okuvelayo ngukuthi noma ungalahlekelwa yikho konke onakho kepha uma ubambe izimpande zakho noma imvelaphi yakho uyobe uqedile. Ingakho uKunene ayegcizelela ukuthi uma kubhalwa imibhalo yesiZulu mayibhalwe ngolimi lwesiZulu futhi ngendlela yokuthanda kwabo ababhali. Enkondlweni ethi **Amasiko ayebulalayo ezizwe** simuzwa ethi:

Awenu masiko akuwona awethu

Ngakho lokho ngoba awenu aselibulele izwe.

(Indida, 13)

Kule mingqa emibili uKunene uveza ukubaluleka kwesiko labantu ngoba nje uma kukhulunywa ngesiko ngeke ulimi lusale ngaphandle ngoba liyingxenye ebalulekile kakhulu. UNTuli noMakhambeni (1998:100) babeka kanje:

Ulimi lwesiZulu lwaqala ukuphuma emlonyeni yabantu lwageleza ngosiba njalo lwaye lwayozinza emaphepheni ngeminyaka cishe yawo 1830-1841 ngezandla zeZithunywa ezifana no-J.W. Colenso, S.B

Stone, H. Callaway noLewis Grout. Abantu bakwaZulu babengazi lutho ngokubhala. Njengoba injongo enkulu yabo yokuzinza kuleli likaMthaniya kwabe kungukuqhuba inkolo, kwaba nzima ukuqhuba lo msebenzi kubantu abangakwazi ukufunda. Ngakho-ke bazama ukufundisa abantu ukubhala nokufunda ikakhulukazi imibhalo eyingcwele.

Le nkulumo kaNtuli iveza ukuthi ukulwa kaKunene mayelana nokugcina isiko kanye nokuqhubeka ngokubhala ngezilimi zomdabu wabe enza into efanele, ngoba wayebalekela ukuthi ubuciko bomlomo bungapheli kubantu uma sebebhala. Ulimi lwesiZulu lunothile kakhulu ngakho umsebenzi weZithunywa zenkolowokufundisa abantu ukubhala kwakuwukunika abantu igxathu elithile kodwa okuningi babe bekuphethe bona njengezibongo zamakhosi, izinkondlo, izinganekwane nokunye okwabe kuyizona izinto ababecebe ngazo; yingakho uKunene wayengafuni balahlekelwe yikhona. UKunene (1992: 1) ubeka kanje:

From the very beginning when I started writing I had no choice but to write in Zulu, my mother tongue. I had no choice for several reasons. First, there was no other language allowed in our family besides an African language. Language was therefore, from the very beginning, a combative weapon that had to be used against occupation by the foreigners ("they who live by a selfish code," untukazana), the British and the Afrikaners. Language was also meant to operate as instrument for the reassertion of African values, African history, and a whole ideology justifying the existence of the African world.

(Kusukela ekuqaleni ngiqala ukubhala kwakungiphoqa ukuba ngibhale ngolimi lwasekhaya, ngenxa yezizathu ezithile. Okokuqala lwalungekho ulimi olwaluvumelekile emndenini ngaphandle kolwasekhaya, Ulimi kwabe kuyisona sikhali esabe sisetshenziswa ukulwisana nabantu bokufika ‘Untukazana’ amaNgisi namaBhunu. Ulimi kwakuyinsika yobu-Afrika, umlando wama-Afrika kanye nomqondo wokuphila kwabantu bebonke base-Afrika.)

Le nkulumo kaKunene ihambisana nokushiwo yiningi ngokubaluleka kolimi, ukuthi isizwe singakhiwa futhi singaphela uma singalahlekelwa ulimi lwaso ngoba ulimi luqukethe imvelaphi yesizwe; izisho nezaga yizona ezenza ulimi lunotho. UKunene uqhubekile nokubhala izinkondlo zakhe egxeka uHulumeni wobandlululo: Ubeka kanjeenkondlweni ethi **Benzelani?**

Benzelani abelungu bathi

Konke okumhlophe kungokwabo

Kanti okumhlophe kungokwelanga

Kungokwezilwane kungokwendwangu

Basho baze bakhohlwe sebethi okumnyama konakele

Kanti ilokho kona okungokunona okungakwamandla

(Umzwilili, 17)

Kule nkondlo uKunene uveza ukucwasana okwakukhona ngaleziya zikhathi zobandlululo, uveza indlela abamhlophe ababezisikela ngayo kwelinonile. Abelungu zonke izinto ezingcono kwabe kungezabo. Lapha uKunene uveza ukuthi noma ngabe abelungu babegxeka abantu abamnyama ukuthi abekho

ngcono kepha uKunene uveza ukuthi akunjalo. Lapha uKunene usebenzise igama *ukunona* elisho ukuceba noma ubuhle. Inoni yingxenye etholakala enyameni eyenza inyama ibe nama-futha. Abantu abaningi bayayithanda inyama enonile ngoba banokuthi noni likwenza ukhuluphale, abanye bathi limnandi. Lokhu kuveza ukuthi nabantu abamnyama banakho lokho kunona banamandla ngoba imvelo iyonanto abaphile ngayo ezikhathini ingakafiki impucuzeko. Yingakho uKunene ethi ‘*Yiko kona kungasho iqiniso lomuntu kodwa kusho elomhlaba*’, lokho okuwukuthi akudingi kuze kube khona obatselayo ngokuthi banjani kepha umhlaba ungufakazi wokuthi bona njengabantu bangcono futhi banamandla.

UKunene ngesikhathi esakuleli laseNingizimu Afrika uzibandakanye neqembu lezopolitiki elabe lilwisana nohulumeni wobandlululo i-*African National Congress (ANC)*. Kubukeka sengathi uKunene wayezizwa esekhaya kuleli qembu nanxa babexakwe yingcindezelo yamaBhunu. Simuzwa ebeka kanje enkondlweni yakhe ethi **Abantwana bakaKhongolose:**

Phela yikho lokhu okusenze sathandana
 Saba munye egameni lezimini zethu
 Sadudana ngamazwi amahle agcwele izintaba
 Sesihluphekile egobongwen lomhlaba kwaze kwenela
 Bekulapho bebengasazi nokuba sizalwa ngubani
 Lapho bebesivalela iminyango emibusweni yabo.

(Umzwilili, 46)

Kule nkondlo uKunene uveza umoya wobumbano ukuthi noma izimo bezizimbi kepha njengamalungu eqembu likaKhongolose bebeyimbambile. Uveza ukuthi into ebibenza behlala bemunye futhi bebambene ingoba bonke bebenesifiso esisodwa, sokuthi abantu abamnyama bagcine bekhululekile.

4.4 Uhambo oluya ekudingisweni

Ukudingiswa kukaKunene kwabe kuhlukile kunokwabanye ababelwela inkululeko ngaleso sikhathi. Iningi lalibasekudingisweni ngenxa yokuphuma kuleli ngokubaleka selifunwa amaphoyisa kaHulumeni. Abanye babephuma kukuhle, uma sebefuna ukubuya benqatshelwe. Kanti abanye babezinqumela bona ukuthi bangabe besabuya kuleli ngenxa yokucikwa yingcindezelo, befuna futhi nokubamba iqhaza ekukhululeni leli zwe. Yena okwakhe ukudingiswa kungena kuleli qembu lokugcina. U-Eagleton, (1970:24) ukuchaza kanje ukudingiswa:

“The exile is... a universal figure... and to be in exile is to be alive”

(Umdingiswa...waziwa umhlaba wonke...futhi ukuba sekudingisweni kusho ukuphila.)

Le ncazelo ka-Eagleton iveza ukuthi ukuhamba kukaKunene kwabe kungekhona ukuthi wabe eseyofa futhi kuveza ukuthi uKunene wabe ebona izinto ezabe zenzeka eNingizimu Afrika ngaleso sikhathi futhi ezabe zithinta abantu bonke kanye naye ingakho kwabe kumphoqa ukuba ahambe ayofuna impilo engcono.

Ngonyaka we-1959 uKunene walifulathela elakuleli eyokwenza iziqu zobudokotela eLandani. Njengoba bese siphawulile, ngaleso sikhathi ubeseyilunga le-ANC okungaphelanga sikhathi yabe isimqoka ukuba abe yisithunywa sayo emazweni aseYurophu futhi abuye abe ngumgcini zimali zayo. Ngalezo zikhathi emva kokuhamba kukaKunene kube nzima kubabhali baseNingizimu Afrika ngoba nabo babeqashwe ngeso lokhozi kwaze kwabakhona umthetho owawubheka yonke imibhalo ababeyishicilela

ngesikhathi sobandlululo owawubizwa ngokuthi *Publications Act number 42 of 1974*. Imibhalo yabo ngaleso sikhathi yayithunyelwa esigungwini esasisungulelwe ukuba sibheke imibhalo eshicilelwe ngababhali ngaleso sikhathi.

U-Okpewho (2006:69) uphawula ngokuthi ngezikhathi zobandlululo wawungeke ukhulume ngezinkondlo zaseNingizimu Afrika ungakhulumi ngokudingiswa ngoba kwakuyonanto eyayisematheni. Uqhubeka ethi ngonyaka we-1966 izinkondlo zikaKunene kanye neminye yemibhalo yesiZulu kavalwa nguHulumeni wobandlululo.

UZulu (2000:5) uveza ukuthi imibhalo yesiZulu ngaleso sikhathi yenzeka yabukeka njengemibhalo eyayibhalelwe ukuba ifundwe ngabantwana besikole ngoba yayingakuthinti okuthinta imiphakathi ngqo. UMathonsi noMazibuko (2009) bayaphawula nabo ngenkinga yokuba imibhalo yesiZulu ihlotshaniswe neyezingane zesikole ngisho singasekho isidingo. Lokhu okwakwenza kube nezinkinga eziningi zokungaqhakambi kwababhali abamnyama ngoba yonke imibhalo yabo yayithathiswa okomdlalo nje.

UKunene uphawula kanje enkondlweni yakhe ethi: **Ingane ezelwe nguTebha:**

Lwahlala kimi ehlombe uvemvane

Ngaphenduka ngalubona lumehlomaningi

Ngaze ngabona: banathi nalapha ezinkondlweni zethu.

(Isibusiso, 8)

Ubunzima obabukhona kubabhali ibona obenza uKunene agcine esebona ukuthi kunzima ukuhlala kwelaseNingizimu Afrika. Kule migqa engenhla uveza ngendlela isimo esabe sesinzima ngayo eselandelwa naye njengembongi uqobo. UKunene usebenzise igama *uvemvane* ukuveza umqondo othile lapha.

Uvemvane luyisilwane esivamise ukutholakala endaweni enhle futhi eluhlaza, uvemvane isilwane esingeyona ingozi wonke umuntu uyaluthanda ngoba luhle futhi alinabo ubungozi. Uma umuntu ehlalwa wuvemvane uyalubuka kunokuthi alususe ngoba isilwane esihle. Lapha uKunene uveza ukuthi kunabantu ababethemba ukuthi bangabantu abahle futhi abathembekile kanti cha akunjalo, sebeze ngobubi. Okusho ukuthi njengoba uvemvane lundiza nje luhambe luhlale, okusho ukuthi nalaba bantu ababe ngamaphixiphixi behamba bezenza abantu abalungile kanti abalungile, ingakho uKunene wabona ukuthi ukuphepha kwabe kungasekho.

Kule nkulumo engenhla kuvela ezinye zezinto ezabe zenza uKunene egcine eseqoka ukube alifulathele elakuleli ngenxa yokusabela impilo yakhe kanye nokungakwazi ukuqhubeka nokubhala akhululeke. Kepha noma zabe zaziwa izitha ezinkulu kepha uKunene isitha akhala ngaso ilesi osaziyo, obuzitshela ukuthi nihamba indlela eyodwa kanti sesikubophele amanqina enyathi. UKunene uqhubeka ethi:

... Ubani lo ozenza wena
Othi ngokusibona sigida agiye naye
Akuyena nje lo owakubulalayo?

(Isibusiso, 8)

Kule migqa engenhla uKunene ugqamisa indaba yokuthemba umuntu ukuthi kunabantu othi ubathemba bakujikele kube yibona abakudicilela phansi. Lapha uzama ukuveza ukuthi noma umuntu engaba seduze kangakanani nawe enze into eniyenzayo nani kepha uma eze ngezinye izinhloso ezingafani lowo muntu uzokujikela noma ikanjani. Ngenkathi uKunene ehamba elibhekise phesheya wayenakho ukungabaza mayelana nohambo lwakhe kwazise wayeyoqala impilo entsha. Lokho kukodwa kwenza isimo sibenzima, ukuyoqala impilo entsha, izwe elisha kanye nabantu abasha. Siyakuthola lokhu kuba mathintanyawo enkondlweni ethi **Intokazi Eyayiculayo:**

Wena ntombazanyana wena wezizwe
Ilizwi lakho seliqandula kimi emphefumulweni
Langibangela ufehlane lingibangela amandiki
Yebo sengihamba, sengemuka, sengiya kude ekudeni
Angazi nalapho ngiyakhona!
Sengiy'ekugcineni komhlaba.

(Isibusiso, 11)

Kule migqa engenhla uKunene usivezela isithombe mzuwane elifulathela elakuleli. Lapha uKunene uveza isithombe sokuthi ngesikhathi esendleleni ehamba elibangise phesheya kwabe kunomculo owawudlala. Umculo ungenza imisebenzi eyahlukene kumuntu, ungawudlala umculo uma uphatheke kabi ukuze uzokwenza ukhumbule isimo esithile noma ukwazi ukucabanga ujule, ungaphinde uwudlale umculo uma ujabule ukuveza indlela ojabule ngayo bese kuya ngokuthi hlobo luni lomculo owulalele.

Okuvelayo ukuthi lo mculo uKunene ayewulalele wawungamthokozisi neze noma wawungamenzi ajabule, ngoba indlela awuchaza ngayo nje okukuqala lo mculo kwabe kungowesiNgisi noma umculi kwakungeyena umuntu omnyama okunye, kube indlela ayecula ngayo yayimulethela umunyu noma usizi.

Lokhu okusho ukuthi limvusela usizi futhi lumthinta ngaphakathi kodwa ngendlela engalungile, ngoba umuntu uma ephethwe amandiki; lesi isifo esihambiselana nemimoya ingakho isikhathi esiningi sivele sibe mdibibumunye nobungoma. Amandiki asuke ezomgulisa lowo osuke emphethe bese kumele aphehlelwe amagobonga ukuze alashwe wona. Inhloso kaKunene yokusebenzisa leli gama ukuveza indlela ayethinteke ngayo emoyeni ukuthi lolu hambo lwabe lungenakho ukujabula.

UKunene usebenzisa igama elithi *ukumuka* esikhundleni selithi *ukuhamba*. Uma into imuka isuke imuka emfuleni futhi hhayi umfula omncane kepha kusuke kuwumfula omkhulu ngesikhathi imuka isuke ingazi ukuthi izophelelaphi kepha umfula ozosho ukuthi izokuchithaphi lokho esuke ikuphethe, kwemuka. UKunene wayenakho emqondweni ukuthi njengoba ehamba nje kungenzeka afile ezinye izinkinga phambili okuzokwenza ukuba nzima ukuthi akazi lezo zinkinga ziyomphelelisaphi kungenzeka agcine esezithola esekwenye indawo lapho ebengahlosile ukuthi uzoyakhona. Nakho ebalisa enkondlweni ethi **Mhla ngemuka ekhaya:**

Lashona ilanga ngilibona liphunyula
Liphunyuka emafwini amhlophekazi
Ngaze ngalila mina ngoba ngase ngimuka
Ngase ngihlukana nabakithi, nabahlobo bonke
Engangibathanda.

(Isibusiso, 48)

Le nkondlo kaKunene igcizelela lokhu okushiwo ngenhla ngoba umbuzo okhona ukuthi kungani uKunene engashongo ukuthi “*Mhla ngihamba ekhaya*”? kepha wakhetha ukusebenzisa igama elithi *muka*. Lo mbuzo ubusuphenduliwe ngenhla kepha ukwenaba ngawo nje, uKunene usebenzise igama elithi *lila* esikhundleni selithi *khala* ukusakhela isithombe sokuthi ngesikhathi *emuka* kwakukhona umuzwa wosizi nomunyu ngenxa yokuhamba kwakhe kwazise ukulila kungaphezu noma kuyakwedlula ukukhala. Isikhathi esiningi igama elisho ukulila lisebenza kakhulu uma kushoniwe.

Ukuhamba kukaKunene wabe ekufanisa nokushona. La magama amabili uwasebenzisa uKunene ukuveza ubuhlungu benhliziyo ngoba ukulila kusuka ngaphathi kwenhliziyo akubona nje ubuhlungu benyama. Kuyo le nkondlo uKunene uqhubeka athi:

...Isibuko Sami asivumi ngihambe
Ngibe ngiyathe ngiyasifulathela siyangilandela
Size singimemeze nasezixukwini zabantu
Ngokuba sona yiso sinesizungu uma ithunzi lami
lingekho...

Lapha uKunene uveza ubuhlungu ayebuzwa ngesikhathi ehamba, ukuthi inhliziyo yakhe yabe ibihlungu kwazise wabe eshiya ikhaya. UKunene usebenzisa igama *isibuko* njengophawu olusho inhliziyo. Inhliziyo iyafana nomuntu uqobo ngaphandle nje kokuthi umsebenzi wayo owokuphampa igazi emzimbeni womuntu. Inhliziyo iyafana nokuthi iqukethe imizwa yomuntu. Zonke lezi zibonelo zizama ukuveza into eshiwo uKunene yokubiza inhliziyo ngesibuko ukuthi noma wayesesixukwini phambi kwabantu yayimkhumbuza emuva ukuthi engakhohlwa ubuyena, noma wabe esephakathi kwabantu angabajwayele kepha futhi ekhuluma nolimi okungelona olwakhe kepha inhliziyo iyona eyayimkhumbuza ukuthi ungubani.

Njengoba uKunene wabe esephenduke isitha samaphoyisa ohulumeni wobandlululo nje, wayekuqonda ukuhamba kwakhe ukuba kwabe kungemnandi neze kubanye ozakwabo ikakhulukazi, kanti kwabanye kwabe kumnandi ngoba base bezothula ukuphumula okungenani. UKunene wayenakho ukucasuka ngesikhathi ehamba ngoba wayazi ukuthi kunabantu abazosale basizakale ngokuhamba kwakhe. Sithola umqondo ofanayo enkondlweni ethi **Egameni labantu:**

Ekuseni ngathi ngemuka ngilibhekise khona
Ngahlangana naye, ngahlangana nomthakathi
Nguye lowo owayesabaqeda abantu
Nguye lowo owayezalana noNtombazana.

(Igudu, 12)

Lapha uKunene uveza imizwa yokucasuka esingasho ukuthi ucasulwa izinto ezimbili: okokuqala ucasulwa wuhambo ayeluthatha. Usebenzisa igama elithi *khona* okuyisabizwana soqobo. Kunesizathu ukuthi kungani uKunene engasebenzisi igama lendawo lapho ayeya khona. Okungaphawuleka ukuthi kungenzeka uKunene ingoba wayengazi futhi enakho ukucikeka noma ukungaphatheki kahle. Uma umuntu ehamba eya endaweni usuke enemizwa ethile asuke enayo bese kuya ngokuthi isimo ahamba ngaphansi kwaso sabe sinjani; uma ehamba ngobuhle noma kanjani uzokhombisa ukujabula ngisho noma ekhuluma ngendawo lapho eya kuyona uzosho kugcwale, agagule negama layo.

UKunene simthola eveza eminye imizwa yokudinwa noma yokucasuka ngesikhathi ehamba. Uthi '*Ngahlangana naye, ngahlangana nomthakathi*' okusho ukuthi wahlangana nomuntu owamenzakalisa. Ngesikhathi esiningi kujwayele ukuthi umthakathi kube umuntu osebenzisa imithi ukuze enze isimo senhlalo salowo muntu angamfuni sibe sibi. Umthakathi umuntu ongafuni ukubona omunye umuntu ejabule futhi ephumelela; nalapha uKunene umthakathi ayemubona kwabe kungumlungu ngoba ibona abantu ababenza isimo senhlalo singabi sihle emphakathini omnyama ngaleso sikhathi. Inhlalo yokuthi uKunene asebenzise igama lomthakathi ingoba umthakathi akudingi kuze kube umuntu osebenzisa umuthi kuphela kepha inhliziyo embi iyenza umuntu aze abizwe ngomthakathi. Izenzo ezenziwa ngumuntu osuke enenhliziyi embi yizona ezenza kuthiwe ungumthakathi; okusho ukuthi uKunene usebenzise isingathekiso ukuze aveze imizwa yakhe yokudinwa. Ubufakazi bokuthi uKunene wayebona umlungu ingoba uyaphinda usebenzisa igama elithi intombazanyana abelisebenzise enkondlweni ethi *Intombazane eyayicula* lapho uKunene esuke ekhuluma ngentombazane angayisho igama kodwa izinto azishoyo uyabona ukuthi le ntombazane yabe ingumlungu. Nalapha futhi ukhuluma ngoNtombazana okuwuthi uma uxhumanisa le

nkulumo yokuthi umthakathi wabe ezalana no Ntombazane lowo ntombazana owabe ecula lokhu kuveza ukuthi wabe ekhuluma ngomlungu.

UKunene uyakhuluma futhi ngohambo lwakhe enkondlweni ethi **Sekuhwalala:**

Ubusuku sebuyehla
Ngibona inyoni ishaya amaphiko
Isigidela intamambama igoduka
Ngikhumbule lapho ilizwe lingungu
Ngikhumbule ukuthula kwamatheku.

(Igudu, 59)

Lapha uKunene simthola ebalisa ukuthi ngesikhathi esesendleleni nje kusuka ibhanoyi wabe esekhumbule ekhaya engakafiki nakufika lapho eya khona. Umbuzo ozofika ukuthi kungani kuvele ukuthi uKunene wayehamba ngenqola yomoya noma iziphi izinto eziwubufakazi balokho. Umugqa wokuqala nowesibili uveza ukuthi ngesikhathi uKunene esehamba kwabe sekuhwalele ngoba uma ethi '*ubusuku sebuyehla*' okusho ukuthi ilanga lase lishonile kepha sekuqala ukuba mnyama. Okwesibili ukuthi uKunene njengomuntu omnyama uma ebuka le nqola yomoya into efika kuyena izilwane yonke into ayibonayo kuyena emqondweni kuvela imvelo; yingakho eyibiza ngenyoni evule amaphiko. Ukusuka kwale nyoni ihamba kuvele kumkhumbuze ekhaya lapho esuke ekhumbule khona imvelo yangakubo ekhumbule nomoya weTheku. Isizathu salokho ingoba vele uKunene uzalelwe khona eThekwini lokhu kumenza ukuba abalise noma angabinakho ukujabula mayelana nohambo lwakhe. UKunene enkondlweni yakhe ethi **Sebexolelana**

Sathi: yebo ngokuba siphakathi nendlela

Ngokuba umhlaba ubanzi

Ngasishiyelana ngasihlephulelana

Asikakafiki nasekungcineni kohambo lwethu

(Indida, 7)

Kule nkondlo engenhla uKunene uveza isimo ngesikhathi esendleleni elibhekise ekudingisweni ukuthi wayengahambi yedwa kepha bakhona ayehamba nabo lokhu okwenza ukuba ngesikhathi ehamba babelana lokhu ababekuphethe. Konke lokhu kwakwenzeka ngoba vele bebe besuka ngandawonye ngakho babehlephulelana ngisho isinkwa imbala.

4.5 Isiphetho

Izingqinamba zokungahlalisani kahle phakathi kwabantu abamnyama nabamhlophe kwabe kuyinkinga enkulu ngesikhathi sobandlululo. Kulesi sahluko bekubhekwa umthethela wobandlulo empilweni yabantu baseNingizimu Afrika jikelele nokuthi kwaba namthelela muni empilweni kaKunene. Kubuye kwabhekwa ubuhlanga nje bubodwa ukuthi uhulumeni wobandlululo wabe ebusebenzisa kanjani ukuhlukumeza abantu abamnyama nokuthi uKunene yena wayebubona kanjani njengembongi. Izinto ezivezwa uKunene ukungahlaliseki kahle kwabantu abamnyama ngenxa yebala labo. Kubuye kube ukuthi uKunene uveza imbangela yalokho kungahlaliseki kahle kwabantu, lapho ephawula ngokuthi konke lokhu ingenxa yokuphela kothando kanye nokuhalela kwabelungu umhlaba. Kulesi sahluko uKunene uveze ukuthi umona yiwona owenza izinto zibe zimbi ngoba ngenxa yomona kungcina kube nobuthakathi okuyibona obenza abantu bangaphathani neze kahle. Okubalulekile kulesi sahluko bekuwukubheka izinto eziholele ekutheni uKunene agcine eseya ekudingisweni. Zonke lezi zimo ezibaliwe kulesi sahluko

bekuyizimbangela ezenza uKunene wagcina washiya ikhaya wakhetha ukuzidingisa.

ISAHLUKO SESIHLANU

IZIMO ZASEKUDINGISWENI

5.1 Isingeniso

Kulesi sahluko kuzokhulunywa kabanzi ngezimo zasekudingisweni ngenhloso yokuthola izinto ezabe zenzeka ekudingisweni, bese kubhekwa nezinto ezishiwo uKunene ngendawo yasekudingisweni leyo ukuthi kwabe kuyindawo enjani futhi yena ingabe yabe imphethe kanjani. Lokhu kuzosiza ekuqondeni impilo kaKunene ukuthi wabe engumuntu onjani kanye nendlela ayecabanga ngayo. Kuzophinde kubhekwe nenkumbulo yasekhaya ukuthi ingabe yini le uKunene abe eyikhumbula ngesikhathi esekudingisweni futhi kungani abe eyikhumbula nokuthi yiziphi izinto noma izimo ezabe zenza akhumbule ekhaya. Lokhu kuzosiza ukuthola mayelana nemvelaphi yakhe njengokuthi ingabe iziphi izinto akholelwa kuzo njengomuntu omnyama. Okokugcina okuzodingidwa ithemba abe enalo uKunene ngesimo sasekhaya ngesikhathi yena esekudingisweni nokuthi wayecabangani ngemuva lakhe kanye nesimo asishiyile nje ekhaya.

5.2 Izimo zasekudingisweni

Emva kohambo olude uKunene esuka eNingizimu Afrika elibhekise phesheya kwezilwandle ngenxa yezimo eziningi ezabe zingezinhle neze ekhaya ngenxa yobandlululo kanye nokuningi okwabe kuhambisana nakho; okuningi ebese kubaluliwe esahlukweni esadlule. Ngokujwayelekile kuthi uma ufika endaweni entsha kuke kulindeleke ukuba wamukelwe ngandlelana thize, lokho okungasho ukuthi wamukelwa kahle noma kabi, noma nje awamukelwa nhlobo. Izimo ezinjalo-ke yizona ezike ziveze kusaqala nje ukuthi ingabe iziphi izinknga ozohlangabezana nazo kuleyo ndawo. Kokunye ukubuka nokufunda isikompilo lwaleyo ndawo osuke ufike kuyo kusiza ukwazi izinto eziningi okuwukuthi

yiziphi izinto okumele uzigweme kanti futhi iziphi izinto ezibaluleke kakhulu kulabo bantu, okwenza ukuthi ukwazi ukwakha ubudlelwane obuhle nalapho osuke ufikele khona.

Ziningi-ke izimo uKunene abhekana nazo ekudingisweni. Sizoke sibhekene ezimbalwa nje izibonelo zezimo ezivela ezinkondlweni zakhe nokuyizona ezidweba isithombe sokuthi kwakunjani ekudingisweni.

5.2.1 Ukucwaseka

Cishe uKunene wayengalindele neze ukuthi amazwe amaningi aphenesheya nawo abe enenkinga yokucwasa nokubandlula efanayo neyaseNingizimu Afrika, Nango phela ebalisaenkondlweni yakhe ethi **Uhambo lwesigqila:**

Ngaye ngaqobonyela kuzo zonke izinkambo
zangayizolo

Ngaze ngamfishane ngaze ngabona bonke behamba
phezu kwami

Ngaze ngathubeleza phakathi kwezinyawo zabo

Baze bathi nxa bekhuluma bangibone qedane bathule

Yimi lowo engase ngingowakwantothoviyane

Mina engase ngimanqika nalapho ngaziyo

Sengithi hleze ngimanqikanqika nalapho ngaziyo

Sengithi hleze ilizwi lami lithathwe yimimoya

Ngize ngilifumane phambili ngifumana kungaselona
elami

Sekungelabo abakhulumisa ngalo izingane zabo
sekungelenyoni

Inyoni yamasi yonayona ithi ibafunza ibe ivalelwe
ezindlini

Isengeyabo bodwa labo abayibekele ukunonophala

Benonophala njalo ezinye izindlu zibe zizacile.

(Umzwilili, 60)

Kule nkondlo uKunene uveza isimo senhlalo esabe singesihle kahle esabe sici she sifane nalesi abe esishiye eNingizimu Afrika. Uma sibheka isihloko senkondlo nje siveza umqondo wokukhathazeka kanye nokuphatheka kabi. Lapha uKunene uzibiza ngesigqila, okuwukuthi wabe enganeme neze, ezibona njengesigqila. Isigqila leli yigama elisho umuntu osebenza kanzima ngaphandle kwenkokhelo noma kokubongwa; kwesinye isikhathi kunokuba abongwe uyashaywa bese eholelwa ngokudla. Leli gama elisho isigqila labe libhekiswe kubantu kepha uma ulibheka alingeni ngaphansi kwamabizo asho abantu noma abhekiswe kubantu, lokhu okusho ukuthi leli gama isigqila kwalona labe livezwa ukucwaswa kwabantu ababe bethathiswa okwezilwane futhi ezingenamsebenzi. Inhloso yaleli gama kwabe kuwukululaza abantu abamnyama ngoba labe lisetshenziswa kubantu abamnyama kuphela. URamey (2001:4) uchaza kanje ngesigqila:

Slave is a person who is the legal property of another and is forced to obey them.

(Isigqila ngumuntu oyimpahla esemthethweni yomunye umuntu futhi uphoqiwe ukuthi amkhonze.)

Le ncazelo kaRamey iveza ukuthi isigqila kwabe kungeyena umuntu nje kwabe kufana nokuthi unesilwane sakho osifuyile, ingakho babekwazi ukusidayisa uma sebekhathele yiso badayisele abanye abelungu; kuze kube nendali yezigqila. UKunene usebenzisa leli gama nje ukuveza ubuhlungu nokuthi wabe engabonakali ubuyena okuyindlela abe ethathwa ngayo lapho esuka khona. Umugqa wokuqala nowesibili enkondlweni ukhuluma ngokuthi lapho esefikile ekudingisweni kwakusho ukuthi usekuhambeni ngoba inkululeko wabe engayitholi kanye nokunakwa ngoba noma ayethi uzama ukuvela kepha bengamshayi ndiva azibone engeyilutho lapha. Uze wasebenzisa ihaba elithi “*Ngaze ngamfishane ngaze ngabona bonke behamba phezu kwami.*” Lo mugqa

uyihaba ngoba akekho umuntu okwazi ukuhamba phezulu komunye kepha lapha inhloso kaKunene ukuveza ubuncane abe ezibona eseyibo esefana nje nento engelutho. UKunene enkondlweni ethi **Isaga sikaNomazwe**

Akuzona ezami lezi zitsha ezigenqezayo

Ezami bekuthiwe ziyakuchichima imini nobusuku

(Indida, 16)

Lapha uKunene uveza ukuthi njengoba besekudingisweni nje indlela abahleli ngayo akuyona le ebebephila ngayo ekhaya, usebenzisa izitsha njengophawu lokungahlaliseki kahle ngoba isitsha siyinto ehlezi ihlanzekile kwazise sidlela abantu. UKunene ufanisa impilo yakhe nesitshwa esiginqikayo esingadleli muntu futhi akekho onendaba naso ngakho ke. UKunene ubuye aveze ezinye izimo ezingaba zinhle ekudingisweni enkondlweni ethi **Ekuhambeni:**

Ekuhambeni mntanami ekuhambeni

Ocilo besebedlala ngathi betshivoza phezulu

Behlabelela imihla namalanga

Base bezibuka ngathi nasezizibeni

(Indida, 84)

Lapha uKunene uveza ubuhlungu abebebuzwa ukuthi bebeyizinto ezingelutho nje wonke umuntu obebeabuka ubehlezi ezoa nokukhuluma nje endizela ehambela phezulu, bona bebukelwa phansi; uze abafanise nocilo ukuthi nje bebendizela phezulu okwangempela bona beyizinto ezingelutho wonke umuntu ubehlezi enento azoyisho ngabo kwazise bebekwelinye izwe.

5.2.2 Ukudideka

UKunene ubuye aveze ukuthi indlela isimo esabe siyiyo kwabe kungelula ngoba kwesinye isikhathi wayezithola esesimweni sokuzisola ukuthi ingabe ubeyaphi lana. Ngendlela abe ethatheka kancane ngayo naye wayebuye abe nokuzenyeza. UKunene uveza lokhu:

...Ngaze ngathubeleza phakathi kwezinyawo zabo
Baze bathi nxa bekhuluma bangibone qedane bathule
Yimi lowo engase ngingowakwaNtothoviyane

(Mzwilili, 56)

Le mingqa iveza ukuthi lapho ayehamba khona kwabe kungelula neze isimo sabe singesihle ukuhamba phakathi nenyawo lokhu kusho ukuthi wabe enganikiwe engaziwa nokuthi ubani, ngoba uma abantu bekubona bavamise ukukudlulisa noma bakuphakamele kepha uKunene uveza ukuthi babe bengamshayi ndiva nje, ingakho kwakumele aze acushe phakathi kwabo lokho okuwukuthi kwakumele asebenze kanzima ukuze baqale bamnake. UKunene usebenzisa igama elithi *wabe esengowakwa Ntothoviyane* ngokuvamisile leli gama elivamise ukusetshenziswa uma kubizwa umuntu othithizayo.

Uma sibheka ukusetshenziswa kwalelila gama lentothoviyane uKunene uveza umqondo ohlukile kunalo ovamise ukusetshenziswa kuwo, ngoba ngokwesimo kuyabonakala ukuthi naye wabe esebantwini abaningi kepha umehluko ukuthi yena kulabo bantu wayefana nentothoviyane ngoba wayedla okuhlaza. Lokhu ayekudla kwabe kuwulwazi ayeluthola khona ekudingisweni lapho ingakho abuye aveza ukuthi:

...Mina engase ngimanqika nalapho ngaziyo
Sengithi hleze ilizwi lami lithathwe yimimoya
Ngize ngilifumane phambili ngifumana kungaselona elami
Sekungelabo abakhulumisa ngalo izingane zabo sekungelenyoni

(Mzwilili, 56)

Kulesi sigaba esingenhla uKunene uveza ukuthi ulwazi ayenalo wayengasazi noma ingabe ubedla lona ngampela yini njengoba ebeyi *Ntothoviyane* nje, izinto abe esezifundile nabe esezitholile zabe ziningi kakhulu ngoba ukhala ngokulahlekelwa izwi, nje ingoba uveza ukuthi naye wayesikhuluma isiNgisi njengabo abanikazi baso aze athuke ezibona esefana nabo, ethi elikhuluma abone esefana nabo abelungu ababekuphoqa ukuthi ukhulume ulimi lwabo ukuze uzokwazi ukuphilisana kanye nabo.

Okuzogqama ukuthi lesi singathekiso esisetshenziswa uKunene usisebenzisa ukuveza amandla eNtothoviyane ukuthi njengoba abantu basuke bengayifuni nje ingoba basuke bazi umonakalo ewushiyayo ngesikhathi isuka futhi lapho ihlale khona kuyabonakala ngoba ayidli izitshalo esezibunile kepha idla lezi eziluhlaza ezisanomsoco naye uKunene wabe ezibona efana nayo *iNtothoviyane* leyo. uKunene uqhubeke azifanise nenyoni yamasi efunza abantu kepha yona ivaletwe lapho azama ukukuveza ukuthi njengoba wabe esenalo ulwazi abe eluthola kepha kwakunzima ukuba alusebenzise ngendlela efanele futhi kube olwakhe ngoba njengomuntu omnyama futhi oqhamuka eNingizimu Afrika wabe engaziwa muntu futhi enokucwaseka ingakho ulwazi oluningi babe beluthatha belusebenzisa njengolwabo yena evalelekile enganakukwazi kusho lutho ngoba wabe engenalutho futhi engaziwa muntu.

Okunye okuvezwa uKunene ukuthi ngaphande kokucwaswa abantu basekudingisweni kodwa kwabakhona nokucwasa abantu ababe bathembile enkondlweni ethi **Inkululeko**

Sathi yiya uyakubuya, ungowakithi

Siqunga isibindi nokuba ususiphika

(Indida, 1)

Lapha kule nkondlo ethi *inkululeko* uKunene uveza indaba yokuthi kuningi ababekudinga ukuze bakhululeke kepha bazithola sebesenkingeni yokuthi kumele babhekane nabantu abebazitshela ukuthi bayabazi kepha kwaba khona ukudideka nakubona sebeshitshelwa ibona. UKunene ubuye aveze okunye ukudideka enkondlweni yakhe ethi: **Imikhuba Yezizwe**

Zikhona izizwe ezinjalo

Ezitshal' umuntu nasogwadle?

Ezimyekela enjalo engenazihlobo

Engenamakhelwane wezindaba

(Indida, 75)

Lapha uKunene uveza izinto ezimenzaabe nokudideka ngesikhathi esekudingisweni ukuthi ingabe ngampela abantu bakwamanye amazwe banjani. UKunene uveza isithombe sokuthi babefana nabantu abalahliwe ngoba babehlaliswe bodwa kucaca ukuthi bangoboku hamba. Kuvela ukuthi lendlela abaphila ngayo iyabadida bona ngoba abajwayele ukuba inkomo edla yodwa kumele abantu bahlale ndawonye kube khona nomakhehlwane.

5.2.3 Ukuzisola

Ukungajwayeli noma ukuphuza ujwayele endaweni entsha kuvamisile ukuthi kwenzeke ikakhulukazi uma ufika endaweni ephila ngenye indlela okubala ulimi, ukudla kanye nosikompilo oluhlukile kunalolu osuke ulujwayele. Lokhu yikhona okwenza nempilo kaKunene yaba noshintsho noma kwamthatha isikhathi ukuthi ajwayele. Enkondlweni ethi **Leyo Melika yabo** ubeka kanje:

Lizongenzelani ilizwe elinezinala

Kodwa libe lingenabo ubuntu bomuntu.

(Igudu, 8)

Lapha uKunene uveza ukubalisa ukuthi njengoba iMelika yayaziwa njengamanye amazwe anothile futhi namanje isanothile ngokomnotho; lokho okuyenza ibe yizwe elingcono kakhulu kuneNingizimu Afrika kepha kuyena wabe engakushayi mkhuba. UKunene usebenzisa igama elithi *izinala* leli okuyigama elisho inkunzi enkulu enombala obomvu kanye namagqabhagqabha amhlophe emzimbeni kanti *inala* lisho ukudla okuningi noma isivuno esiningi. Inhloso kaKunene ukubiza iMelika ngezwe *elinezinala* ingoba, lena inkunzi noma inkomo enhle kepha eyingozi. Imibala isuke eyibhekise kubelungu ukuthi kwabe kuyizwe elihle elikhulu, elicebile kepha linabantu abamhlophe abalithole ngokuchitheka kwegazi labantu lokhu okusho ukuthi iwuphawu oluveza umqondo ocashile oshiwo uKunene. Izinala abhekise kuzo futhi uKunene ngomqondo osobala zisho ukuthi kuyabuswa eMelika, kunenala eningi njengoba leli gama elisebenzise ebuningini. Kuyamdumaza nokho ukuthi kule nala engaka kunendlala yobuntu.

Le nkulumo kaKunene isahambisana nale ake wayisho ngenhla enkondlweni ethi **Uhambo lwesigqila**. Uma uqhathanisa le nkulumo kaKunene yezinala kanye neyesigqila kuyavela umuzwa wobuhlungu kanye nosizi awuvezayo ngempatho yasekudingisweni. IMelika ingelinye izwe elaziwa kakhulu ngokuba nezigqila eminyakeni engaphambilini. URamey (2001:4) uthi:

In 1619, the Dutch introduced the first system and captured Africans to America, planting the seeds of a slavery system that evolved into nightmare of abuse and cruelty that would ultimately divide the nation.

(Ngonyaka we-1619 amaDashi aqalisa okokuqala ngqa ukubanjwa kabantu base-Afrika beyiswe eMelika okwakhambisana nokuhlukunyezwa okuyinqaba okwagcinakuhlukanisa isizwe.)

UKunene ukhala ngokuthi noma iMelika ingaceba ibe nakho konke kodwa yabe ingenabo ubuntu. Lokho kusho ukuthi kwabe kungahlelisenwe kahle ngoba

ngokuqonda kukaKunene njengomuntu omnyama futhi okhulele emakhaya ubuntu bubalulekile kubantu uma behlala ndawonye. Ubuntu busho ukuthi umuntu ungumuntu ngabanye abantu, lokho okusho ukuthi wonke umuntu uyamdinga omunye umuntu futhi akekho umuntu ongaphila ngaphandle komunye umuntu.

UKunene uma efika ebona umuntu engunkomo edla yodwa kuvele kungehli kahle futhi kulethe nokuzisola ukuthi ubeyaphi kuleli zwe elingenabo ubuntu:

...Lingenabo ubuntu bomuntu,
Livala iminyango kwabampofu
Kodwa libe libalahla asebegugileyo
Kodwa libe lingenazo izazi zezazi
Kodwa lingenazo izimbongi ezesabekayo?

(Igudu, 8)

Lapha uKunene uveza izimo zasekudingisweni ikakhulu eMelika ukuthi noma ngabe iMelika iyizwe elihle nelikhulu kangakanani kepha kukhona izinto ezabe zingekho, lokho okwenza yena angaliboni ubuhle balo. Ukukhala ngezimbongi ukuthi leli yizwe elinjani elingenazo izimbongi zalo ngoba yena ujoyayela ukuthi isizwe kumele sibe nezimbongi kodwa lapha uKunene wabe ekhala ngokuphathwa kwalo izwe kanye nosikompilo lwabantu bakhona, ngoba lapho eqhamuka khona izimbongi zabe zibalulekile ngoba zazikhuluma ngamaqiniso kanye nezinto ezenzeka ezweni nje lonke.

Kepha okugqama kakhulu ukuthi uKunene wabe ekhala ngokungabi khona kobuntu ekudingisweni lapho ngoba ukhala ngokuthi izwe elinjani elivala iminyango kwabampofu futhi lilahla nabagugileyo. Lesi simo ayesibona sabe singesihle noma samhlukumeza yena ngoba njengomuntu omnyama kuyena abantu abadala ikakhulukazi ibona abayizazi zesizwe, zifana namagugu esizwe ngoba ibona abazi abazi okuningi ngempilo futhi ibona abanikeza izeluleko

kusizukulwane esisuke sisakhula basitshele nokubalukela kwempilo kanye nezingqinamba abangase bahlangabezane nazo empilweni.

Isimo sabantu abampofu isona esasibuye simhluphe kakhulu ngoba emiphakathini yasemakhaya umuntu akabulawa indlala omakhelwane bekhona ngoba ubuntu iyonanto ebalulekile kakhulu. Ukubona abantu abahluphekile kwamkhathaza kakhulu uKunene. Ubeka kanje enkondlweni ethi **Isitsha sempofana:**

Yisitsha sami lesi sesomile

Somile ngokuba singenalutho singadlelanga

Sona singesami mina ngihlambalazwe imizuzu

Yangidlula ngilambile ngaze ngazaca

Ngaze ngathelwa yizintuli, izintuli zezinyawo zabadlulayo.

(Isibusiso, 18)

Lapha uKunene uveza indaba yokuhlupheka ukuthi kuleli zwe akulo noma lilikhulu kepha ukuhlupheka kwabe kukhona, uma ebona le *mpofana* okungaba umuntu thizeni owabe ecela emgwaqeni umfanisa naye ukuthi njengoba embona ephethe lesi sitsha esabe singenalutho, uzifanisa naye. Isizathu sokuthi uKunene ezifanise naye ukuthi lonke usizi olwabe lubhekene nabantu abamnyama wabe elwenza olwakhe, wabe ebona bengahluke ngalutho kuyena. Nalapha uma embheka lo muntu uyambona isimo sakhe sokuthi wabe ebulawa indlala, futhi bonke abantu ababedlula babe ngamshayi mkhuba babezidlulela bebheke lapho beya khona. Lesi simo salo muntu sasiveza ukuthi uKunene uyakwazi ukulamba noma ukuhlupheka kwabantu bakubo belambile kungekho onendaba nabo.

5.3 Ukukhumbula emuva

Wonke umuntu osuke engekho ekhaya ehambile noma kanjani uyakhumbula emuva ngoba ayikho indawo edlula ikhaya. Ikhaya liyikho konke kumuntu

omnyama nanoma ubani nje ophilayo ngisho nezilwane nazo ziyazi ukuthi ikhaya nomndeni izona zinto ezikwenza uqhubekele phambili nempilo. Ziningi izinto ongazikhumbula ngemuva lakho; ungakhumbula indawo yakini. UKunene kuyavela ukuthi wayekhumbula ekhaya enkondlweni ethi **Igqiza lakoMalume:**

Asikho isithunzi sami, sihambile;
Siye le kude siye komalume
Lapho beyakusibuza imibuzo bethi:
“Konje wena uyawadla amasi omuzi na”?
Siphendule sithi “Mina ngidla konke
Ngidla engikuthandayo ngoba ngizalwa yintombazana.”

(Isibusiso, 55)

Lapha uKunene uveza inkumbulo yakoninalume. Esihlokweni usebenzise igama eliyisihlonipho elisho *idumbe* okusho ukuthi isihloko besingasho ukuthi *Idumbe lakoMalume*.

Isizathu esenza uKunene akhumbule koninalume ukuthi vele uma uya kwamalume usuke uzophathwa kahle unikezwe yonke into le. Ngokuvamisile kwakwaziwa ukuthi kwaMalume kudliwa amasi okuchaza ukuthi uzothi uma uvakashele khona bakuvubele amasi uwadle usuthe bese uyazilalela nje; wawungavamisile ukusebenza kakhulu ngenxa yokuthi phela uyingane yendodakazi. Izingane zamadodakazi izona ezivamise ukuthandwa kakhulu kunezamadodana kodwa lokhu akusho ukuthi azithandwa zona kepha nje invamisa kuba lezi zamadodakazi ezithandwa kakhulu.

Kuthiwa akekho umuntu ongenaso isithunzi ngoba isithunzi sikhombisa ukuphila komuntu uma enyakaza naso siyanyakaza ingakho umuntu ongahloniphekile kuthiwe akanaso isithunzi ngoba usuke engenakho ukusabeka noma lokhu kuhlonipheka. UKunene njengoba ethi isithunzi sakhe asikho lokhu

kusho ukuthi indlela abuye ekhumbule ngayo emuva noma ekhaya komalume yayimenza angaziboni lapho ekhona.

UKunene ubengasebenzisa igama elithi ingqondo yami ayisekho lapha kepha wasebenzisa elesithunzi ngoba efuna ukuveza umqondo wokubaluleka kokukhumbula kwakhe emuva. Leli gama elithi *igqiza* kanye nelithi *isithunzi* uwasebenzise njengophawu olukhombisa imvelaphi kanye nokuphila. Leli le *gqiza* bese like lachazwa ukuthi lisho ukuthini kepha uma ubheka indlela alisebenzisa ngayo ethi ukhumbule elakomalume okusho ukuthi lapho wayebusa kumandi kanti lapha akhona njengamanje izinto azihambi kahle, ukubusa akukho. Ubengasho ukuthi ukhumbule koMalume kepha yena ukwenza kugqame ukuthi into ayikhumbula kakhulu amadumbe, amasi nokudla izinto azithandayo okusho ukuthi lapho ekhona awekho kwawona lawo madumbe indlala nje kuphela eyabe imbulala. Bese uKunene esebenzisa igama elithi isithunzi nalo ebeselichaziwe ukubaluleka kwalo naye uKunene uzama ukuveza isimo abe ekusona ukuthi usefana nomuntu ongaphili lapho ekhona ngoba phela isithunzi isona esikhombisa impilo. Lapha igama lesithunzi ulisebenzisa njengophawu olusho ukungahlaliseki kahle okukhomba inhlupheko kanye nemizwa yokungaphili kahle. Kuvamisile ukuba umuntu uma ehambile akhumbule imuva noma imvelaphi yakhe (Koopman, 2005). Ngakho akumangalisi ukuzwa uKunene ebalisa ngenkumbula yasekhaya futhi ebona izinto eziningi ezimkhumbuza ekhaya. Bese kuphawuliwe nokuthi inkumbulo kuye iphinde ivukuzwe nayizo nje izinto angazitholi ekudingisweni, okumenza abalise ngokuthi ukuba usekhaya ngabe uyazithola lezi zinto azitike ngazo. Njengawo nje amadumbe abalisa ngawo kule nkondlo. UKunene ubuye aveze ukukhumbula emuva enkondlweni ethi **Izinyawo esezahambayo**

Kanti onguye umtapi wezinyoni uyajabula

Ubuya njalo noluju selugcwele ezandleni

(Indida, 72)

Lapha uKunene ukhuluma ngomtapi wezinyosi ukuthi uyajabula ngoba uma eyotapa ubuya noju olumnandi bese kudla wonke umuntu. Noma le nkulumo ingabhekile ngqo kuMtapi wezinyosi kepha lapha uKunene uyenze yaveza indlela akhumbula ngayo emuva ukuthi ezinye izimo zimkhumbuza umtapi wezinyosi ukuthi impilo yasemuva yabe imnandi ifana noju kepha manje isimo akabhekane naso asisafani. UKunene ubuye aveze okunye ukukhumbula emuva enkondlweni yakhe ethi **Yinyonini leyo?**

Yinyonini leyo ekhalayo

Ecula phakathi ekujuleni kwamahlathi?

Yona ayinjengamavukuthu ayinjengazibhelu

(Indida, 74)

Lapha uKunene udidwa umsindo osekhalayo ehlathini, lo msindo umkhumbuza izinyoni zangakubo amavukuthu kodwa ukukhala kwawo akufaninawo lokhu kuveza ukuthi yonke impilo ka Kunene esekudingisweni kuyena imicabango yakhe yabe isemuva konke okwabe kwenzeka kwabe kumkhumbuza emuva lokhu kwakwenzakube nzima ukubhekana nempilo yasekudingisweni ngenxa yokuthi yonke imicabango yakhe yabe isele emuva.

5.3.1 Ukukhumbula umkhulu

Okunye okukhunjulwa uKunene ngumkhulu wakhe uSomcabeko. Njengomuntu okhulele emakhaya ehlala nomndeni omkhulu abantu abadala ibona ababebambe iqhaza elikhulu ekukhuliseni izingane ikakhulukazi ukuzifundisa mayelana nempilo kanye nokunye okusemqoka. Uyakuphawula lokhu uKunene enkondlweni ethi **Idlaliso lezingoma zikaSomcabeko:**

Linjalo ixhegu elikhule kahle

Lakhula nabantabalo lakhula nabazukulu
Lakhula nabo abalihloniphayo abalilalelayo
Belilalela noma lingasho lutho
Noma linezindaba ezibuhlungu nezihlekisayo
Kathimbe lize lisho izingoma nekade zadlula
Kube sebezibika bethi lezi ngezikaSomcabeko
Ngezakhe yena noma engasekho noma esawela
Kuze kube yizo nasebekhumbula ngazo.

(Umzwilili, 7)

Lapha uKunene uveza inkumbulo ayenayo ngomkhulu wakhe uSomcabeko kanye neqhaza ayenalo emphakathini nokuthi izindaba ayenazo umkhulu wakhe wayengazixoxeli yena yedwa kepha nabantu abanye bendawo. Ngokujwayelekile emakhaya kuba khona ikhehla noma isalukazi esisuke sazi wonke umlando waleso sizwe noma wendawo okuke kuthi uma kunomcimbi thizeni uthole liwuxoxa wonke umlando, kwesinye isikhathi uma kusebusuku kubasiwe liyoxoxa zonke izindaba ezabe zenzeka kanye nomlando. Laba bantu abadala babevamise ukusebenzisa izinganekwane uma bexoxela izingane mayelana nempilo. Inhloso yokusebenzisa izinganekwane kwabe kuwukufundisa izingane ngempilo kanye nokuziphatha; kwesinye isikhathi izinganekwane zabe zisetshenziswa ukuphendula imibuzo eyabe ibuzwa izingane (Maphumulo, 1996).

UKunene uma ekhuluma ngekhhehla uSomcabeko wabe emkhumbulela zonke lezi zimfundiso zakhe abe enazo kanye nezindaba zakhe, kwazise ekudingisweni kwabe kungekho muntu owabe ehlale naye baxoxe izindaba. Noma lase selashona ikhehla lakhe kepha umsebenzi wakhe wokuxoxa izindaba wabe ukhumbuleka.

Okunye okubuye kuvezwe uKunene ngokukhumbula umkhulu wakhe inkondlo ethi **Isipho sikababa**

Igudu lami engaliphiwa ngubaba

Ngalibhema ezithangamini zentambama

Ngaze ngabona imihlaba engale kotalagu

(Indida, 66)

Kule nkondlo okugqamayo ukuthi uKunene wabe ekhumbule iziyalo zika mkhulu wakhe, njengoba kwabe kunguyena umuntu ayemkhonzile futhi abe emnika izinyalo eziningi ngempilo. Njengoba bese kuvelile ngaphambilini ukuthi imisebenzi kamkhulu wakhe yabe imningi njengomuntu omdala uyena owayemkhombisa indlela yokuphila ingakho ethi noma esekudingisweni engakhophliwe futhi eme isibindi ngoba wayenethemba ngekusasa.

5.3.2 Ukukhumbula ikwabo

Ngaphandle kokukhumbula umkhulu wakhe, uKunene simthola ekhumbula ekhaya lakwabo lapho okwabe kukhona ukujabula kanye nobuhle bemvelo. Nakhu esikuthola enkondlweni ethi **Emzini kababa:**

Sekumpondo zankomo emzini kababa

Umoya uyayaluza unuka amakha

Imfinyezi iyakhala ibik'ilanga

Ibika ukuvuka kwemihlambi emihle.

(Indida, 33)

Lapha uKenene uveza inkumbulo ayenayo ngekhaya lakubo. Into azama ukuyiveza ukwakha isithombe sokuthi into ayikhumbula kakhulu imvelo. UKunene uveza ukuthi ukhumbula umoya wasekuseni owabe uheleza kamnandi.. UKunene usebenzisa imfinyezi okuyisilwane esincanyana esimnyama esivamise ukwenza umsindo ikakhulukazi uma ilanga likhipha umkhomvu etsheni. Imfinyezi lena ivamise ukudla amacembe ezihlahla. Ukukhala kwemfinyezi lena uKunene kumenza acabange ilanga lasekhaya

ukushisa kwalo ukuthi alifani nelalapha akhona; umsindo awuzwayo awufani nalona osuke ubangwa imfinyezi.

Okunye okubuye kukhunjulwe uKunene ekhaya kwabe kuwukubizwa ngegama lakhe langempela okuwukuthi ukhumbula imvelaphi yakhe. Igama kubantu bakwaZulu ilona elibalulekile ngoba lisho ubuwena futhi lingachaza nezifiso zabazali bakho. UKunene ubeka kanje enkondlweni ethi: **Inkinga yegama:**

.....Ngokuba igama laziwa umuntu ongakwaziyo

Yilo lona ayakuhamba nalo eletshethe

Az'athi esembonayo afanisele ngalo.

(Igudu, 7)

Lapha uKunene uveza ukubaluleka kwegama lomuntu ukuthi, umuntu noma engakwazi futhi engabazi abazali bakho kepha ngokuzwa igama nje uyakwazi ukubona imvelaphi yakho. Umuntu uma wake wamphatha kahle noma wamphatha kabi akasoze alikhohlwa igama lakho ngoba ilona akukhumbula ngalo. Ubuye aveze nokuthi noma usumkhohliwe kepha igama ilona olibambayo uthi noma usumbona uqale ukhumbule igama lakhe. Isizathu sokuthi uKunene akhumbule ukubaluleka kwegama ingoba yena babe mbiza ngegama lesiNgisi uRaymond okungelona igama lakwabo lelo ngoba wonke amagama oqanjwe wona ekhaya kuba yigama lakwenu futhi lisuke libalulekile kakhulu, ingakho abanye bewalandela amagama abo. UBryant (1929:4) yena ubeka kanje:

Babies are named before they are born in Zulu. Zulus usual carry more than one name, it can be several names given by members of the family. Names usually denote the family's expectations and encouragement for a baby; some reflect the family's experience or how they relate to others in their community, sometimes they tell about the time/ how the weather was like when the person was born, and so on.

(KumaZulu izingane ziqanjwa zingakazalwa. AmaZulu avamise ukuba namagama angaphezulu kwelilodwa okungamagama asuke eqanjwe amalungu ahlukene omndeni. Amagama avamise ukuqukatha isifiso zabazali, ukugqugquzela umntwana, isimo sezulu ngesikhathi umntwana ezalwa, kanye nendlela okumele aziphathe ngayo emphakathini nokunye okuningi.)

Inkulumo kaBryant iyahambelana nalokhu okushiwo uKunene kokubaluleka kwegama lomuntu kanye nomsebenzi wegama lumuntu. Isibonelo uKunene igama lakwabo uMazisi elisukela esenzweni esithi *azisa*. UKunene walilandela igama lakhe ngoba wabhala izinkondlo azisa abantu ngezinto ezenzakalayo kanye nokuningi. Okunye okuvelayo ngoKunene ukukhumbula udadewabo enkondlweni ethi **Kudadewethu USithandiwe** (yena wondla ubaba nomamae sebekhulile)

O dade, Nomame, ngibonga wena

Ngibonga izinhliziyi zakho ezimakhulukhulu

Ngibonga izandla zakho ezithambileyo

(Indida, 17)

Lapha uKunene uveza ukuthi okunye ayekukhumbula ngemuva noa ngekhaya wabe ekhumbule udadewabo uNomane. UKunene enkondlweni uveza ukuthi wabe emthandana udadewabo hhayi ngoba ewudadewabo kepha ingoba wayeklame indima enkulu empilweni yakhe njengoba asala wanakekela abazali bakhe ngesikhathi esekudingisweni.

5.3.3 Ukukhumbula imvelaphi yakhe

Umuntu noma engahamba kangakanani kepha akuvamisile ukuba akhohlwe imvelaphi yakhe, ngoba ukwazi umsuka wakho kanye nezinto okholelwa kuzo ikhona okwenza ukuba uqine. Ngisho noma usuhlangabezana nezimo ezihlukile kanye nezinzima uyakwazi ukuma ngoba uyazazi lapho usuka khona. URamey (2001:7) yena ubeka kanje:

Our roots are important to us. Sometimes people's roots have caused grudges to be held for very long time, even centuries leading to the separation of people.

(Izimpande zethu zibalulekile kuthina. Kwesinye isikhathi izimpande zabantu zingenza babe namagqubu ngenxa yokubambelela ezintweni ezenzeka kudala ngisho nasemandulo, lokhu okungadala kube noqhekeko kubantu.)

Le ncazelo kaRamey mayelana nezimpande yenza ukuthi umuntu angakhohlwa ilapho aphuma khona. Lokho okubalulekile ngoba noKunene noma engabe wayengafika ahlale kahle kangakanani ekudingisweni kepha wayengakhohlwa imumva lakhe, ngoba wayazi ukuthi izimpande zakhe zibalulekile kuyena.

5.3.4 Ukukhumbula usikompilo namadlozi

Amadlozi abalulekile kakhulu kubantu base-Afrika ngoba iwona abakholelwa kakhulu kuwona ukuthi njengabantu abake baphila futhi ababaziyo ibona abazobalethela izinhlanhla, futhi uma kukhona abakudingayo kumele baxhumane namadlozi ngoba ahlezi ebabhekile. Ngokuka-Idow (2007:335):

Among the Zulu the ancestors are considered as mediator (between the Supreme Being) and nothing more.

(Kubantu abangamaZulu amadlozi asebenza njengomxhumanisi phakathi kuka Mvelingqangi nabantu ilokho kuphela.)

Ngokuka-Idow amadlozi angabazali kanye nokhokho; lokho okusho indlela abamba ngayo iqhaza kubantu, ngoba bayazi ukuthi umzali uyakuthanda futhi kuyisibophezelo sakhe ukuthi akunakekele ingakho noma eseshonile kukholakala ukuthi uzoqhubeka akunakekele akuvikele nasezintweni ezimbi kanye nasezitheni. Ubeka kanje uKunene enkondlweni ethi **Amadlozi obabamkhulu engizuma:**

Angene yena ngilele avule iminyango
Aveze inyanga ephezulu angibone ngayo
Mina bese ngibona amaphikokazi amhlophe
Kube kungamafu nezinkanyezi
Ngilandele yona indlela abangibekela yona
Ngithi sengiyofika ekugcineni lapho ulwandle lungcwele
Ngihlale phansi ngihlale esihlabathini.

(Umzwilili, 24)

Kule nkondlo uKunene uveza ukubaluleka kwamadlozi, uthi ayamzuma lokho okusho ukuthi afika engawalindele. Lapha uKunene uveza ukuxhumana namadlozi kanye nabantu ukuthi amadlozi avamise ukusebenzisa iphupho uma efuna ukudlulisa okuthile. Ngesikhathi ephupha kuvela ukuthi lo muntu owayemvakashele wabe elemthele izinhlanhla noma wabe eze ngokuhle ngoba “*amaphiko amhlophe kanye nezinkanyezi*” kuwuphawu lobuhle lapha okungabe wayebona ingelosi okanye ijuba okuyizinto ezikhombisa ubuhle noma uxolo.

UKoopman (2005:70) uphawula ngokuthi amadlozi iwona abalulekile kubabhali, abafikela ngamaphupho abatshela okufanele bakubhale. Okuvelayo kulokhu okuvezwa uKoopman ukuthi ukubaluleka kwamadlozi empilweni kaKunene kwabe kungekhona nje ukuthi wayenza ngoba engumuntu omnyama kepha nakuye wayekuthatha njengomsebenzi wakhe kanye nengxenye yempilo yakhe.

Okugqamayo ukuthi uKunene ngisho esakhula izinkondlo wayezinikwa umkhulu wakhe efika ngephupho emnika ugqozi lokubhala, ingakho kuyena ukulala kwakufana nokuthi wayephuma emhlabeni lo okuphilwa kuwo aye kowakhe yedwa axhumane namadlozi ezomcobelela ngolwazi. UNgidi (2001:14) ucaphuna uBerglund ethi:

The important role played by dreams in Zulu thoughts-patterns cannot be overstressed. Without dreams true and uninterrupted living is not possible. There is a cause for anxiety when people do not dream.

(Ukubaluleka kweqhaza lamaphupho endleleni yokucabanga yamaZulu akunakugcizelelwa ngokwanele. Ngaphandle kwamaphupho, obuqiniso bamaphupho, impilo eyiqiniso nengena ziphazamiso ngeke ibekhona. Kuba nesizathu sexhala uma abantu bengasaphuphi.)

Lapha uBerglund uveza ukubaluleka kokulala ukuthi ngaphandle kokulala angeke abekhona amaphupho; lapha uveza ukuthi kubantu abamnyama amaphupho abalulekile ngoba asuke esho okuthile okusuke kuphathele nempilo. Izimbongi ezikholelwa emaphusheni zivamise ukusebnzisa igama elithi *ithongo* uma lisho amadlozi ngoba amathongo asuke esho umoya wedlozi. Igama elisho amathongo lihambisana kahle nelithi *ubuthongo* ngoba kukholakala ukuthi asebenza ebusuku ngesikhathi usebuthongweni. UKunene wayekhrolelwa ekutheni amadlozi iwona ayemtshela ngezinto ezimqoka, UKunene uveza ukuthi ukulala iyona ndlela abe exhumana ngayo namadlozi futhi wayekhrolelwa ekutheni ayekwazi ukuzibonakalisa kuyena. UKunene uphawula kanje enkondlweni yakhe ethi **Ithongo lomhlaba wami:**

Ke ngoba ngikhuluma nawe imihla ngemihla

Ngikhuluma nawe ngasese bengaboni abantu
Uzungifundise ulimi lwakho oluhle
Lona ngikhuluma ngilele bathi ngiyahlola
Ngiyahlola nangoba sengizacile
Sengihamba ngezindondolo zona zemibhalo
Imibhalo yakho engithi ngingethuka ngiyifunde.

(Igudu, 6)

Kule mingqa engenhla uKunene uveza indima eklanywa amadlozi empilweni yakhe ukuthi konke abe ekwazi futhi nakufunda wabe ekunikwa ngamadlozi, ingakho kwayena wayezibona efana nesangoma kubantu, lokhu okwenza abone kuyijoka lakhe ukuvikela abantu abamnyama ngesikhathi sengcindezelo futhi ethatha lonke ulwazi abe elunikwa ngamadlozi eludlulisela kubantu. Isangoma silawulwa ngamathongo uma sibhula “imimoya” iyona esitshelayo ukuthi ikuphi okumele sikwenze futhi sikwenze kanjani. Izangoma zike zithi zinabadala okusho ukuthi zingenwe imimoya yabadala okuyiyona ebatsshelayo uma kungahambi kahle noma kukhona okusuke kuzokwenzeka. Indlela uKunene abe edlulisa ngayo ulwazi kwabe kuwukubhala izinkondlo bese ezihlanganisa nezimo zangaleso sikhathi. Okuphawulwa uNgidi (2001:70) yilokhu:

Amadlozi have a duty to look after the living people of their families. People should thank amadlozi by slaughtering a cow or a goat in return. If there is a fight within the family, they (amadlozi) just stop looking after the family and let the bad things happen.

(Umsebenzi wamadlozi ngukuqapha imindeni yalaba abaphilayo. Abantu bawabonga amadlozi ngokuwahlabela inkomo noma imbuzi. Uma kunempi

ekhaya amadlozi ayayeka ukubaqapha bese kulandela
amabhadi kulowo mndeni.)

UKubheka (1988:214) encwadini ethi “Ulaka LwaBanguni” uveza ulaka lwamadlozi uma abantu bengawalaleli noma bengawanakile. Uveza insizwa esencane uMphakamiseni esekhohlwe ngabazali bakhe ngenxa yokuthi wabe esenguDokotela owaziwayo engasazihlanganisi nabantu abadla imbuya ngothi .Emva kokushada waba nenkinga yokungabatholi abantwana kwase kumphoqa ukuba aye ekhaya eyocela uxolo kunina owabe eseshonile.

Inkulumo kaNgidi kanye nokushiwo uKubheka mayelana namadlozi kanye nokubaluleka kwawo empilweni yabantu kuyahambisana, ngoba bobabili baveza ukuthi amadlozi ayabongwa futhi ayahlonishwa; uma ungasawahloniphi kukhulu okukuvelelayo. Ubumqoka bamadlozi kanye nezangoma kubantu kubenza baqonde ngezinto ezenzekayo ezweni ngokuchaza amaphupho; lokho okusho ukuthi amaphupho aneqhaza nawo njengo mxhumanisi wabantu abaphilayo kanye nabangasekho. Amadlozi wonke afika ngendlela eyehlukile kunoma ubani amfikelayo.

Ezinkondleni zikaKunene kuvela ukuthi elakhe idlozi labe lifika njengenyoni eshaya amaphiko lokho okusho ukuthi uma ebona le nyoni asuke eyibona ephusheni isuke imlethele ulwazi futhi izombikela okuthile. Inyoni isilwane esindizela phezulu lokho okusho kuthi inyoni isebenza njengophawu lwedlozi ngoba inyoni njengoba isuke indizela phezulu iyona ebona konke okusuke kwenzeka lapha phansi ngesikhathi yona isemkhathini, kanjalo nedlozi njengoba lisuke lingasaphili kulo mhlaba kepha seliphila komunye ilona elikwazi ukubona konke okusuke kwenzeka bese liyabuya lizomtshela ngakho konke okwenzekayo noma limzele nezibonakaliso. Kuyavela lokhu enkondlweni kaKunene ethi **Sekuhwalala:**

Ubusuku sebuyehla

Ngibona inyoni ekudeni ishay'amaphiko
 Isigidela intambama iyagoduka
 Nginesilokozane ngikhumbule kude
 Ngikhumbule lapho izwe lingungu
 Ngikhumbula ukuthula kwetheku.....
 Yithi laba abelusi abelusa ngezinkondlo
 Ngisho thina esesethwese emaphakadeni
 Thina esesibona ekujuleni kwezizukulwane.

(Indida, 67)

Lapha uKunene usaveza amandla edlozi nokuthi yena wayezibona esenjengesangoma ukuthi nguyena owayenikezwe igunya "lokubhula" okusho ukuthi wayengaselona ithwasa ngoba wayesethwese emaphakadeni. Lokhu okusho ukuthi wayesekwazi ukutshela abantu wonke amaqiniso mayelana nesimo sempilo sangaleso sikhathi kepha ekwenza lokhu esebenzisa izinkondlo njengoba ezibiza ngomelusi wezinkondlo. Umelusi lowo umuntu osuke egade impahla leyo ukuthi ingadli emasimini abantu futhi ingalahleki, uyena oshoyo ukuthi impahla uzoyisaphi namuhla futhi izodla kumaphi amadlelo. Lapha okunye akuvezayo ngukuthi uma sekusebusuku kuyena yisona sikhathi asuke esezobhula ngazo sekuzofika izibonakaliso futhi uma zifika zimfikela elele zimkhumbuze ekhaya njengoba ekhuluma ngokuthula kwamatheku nokukwazi ukubona ekujuleni. Okusho ukuthi amadlozi ayekwazi ukukhuluma naye akhulume nawo njengoba esuke enza ekhombisa izangoma imithi yokwelapha. UHutchings (1994:351) ubeka kanje:

Diviner's students are required to learn to recognize medicinal plants through the medium of dreams, with daily sessions, conducted by the trainer in the field, on the habits, properties, uses and preparation of the plants concerned.

(Amathwasa emaphusheni awo kufanele akwazi ukubona imithi. Aqeqeshwa nsuku zonke mayelana nemikhutshana yemithi leyo, amandla ayo, ukusetshenziswa kwayo nokuthi iphekwa kanjani.)

Ukukwazi ukuqonda incazelo yamaphupho kubaluleke kakhulu kubelaphi noma kuzangoma ngoba amaphupho enza umsebenzi eyahlukile amanye abatshela ngemithi okumele bayisebenzise ukwelapha, ukwazi uhlobo lomuthi ukuthi lutholakala nini, izindlela zokuwukha lowo muthi ukuthi kumele ukhiwe nini futhi kanjani. Okunye okujwayelekile ngukuthi ezinye izangoma zibhula ngabalozi uma zibhula lokho okusho ukuthi ngesikhathi isangoma sisebenza kuba khona ikhwela elizosho sakucula okuyilona elinikeza zonke izilayezo uma isangoma sibhula.

Enkondlweni kethi: **Amadlozi obabamkhulu engizuma** uqhubeka athi:

...Ngiwezwe amazwi edlula edlula nemimoya
Ngithi ukuwacwengisisa ngikhale izinyembezi
Ke lokhu wona abuthaka anjengezingoma
Anjengokuheleza okukhulu kwamantombazana
Ngithi sengilibona igagasi lisondela
Ngibone wona esembethe imiyeko emihle
Ngiwabone wona engigidela ngokwawo
Bese engifundisa manjalo ezabo izinkondlo
Bengelukisa intambo ende yokubambelela.

(Umzwilili, 24)

Kule migqa engenhla okuvelayo ubufakazi bokuthi uKunene wayezibona njengesangoma kuyena kwabe kungalona iphupho nje leli kepha kwabe kuyisibonakaliso okuwukuthi wabe ebhula. UKunene usebenzise igama elithi

imimoya leli okuyigama elichaza imimoya yamadlozi okuyiyona emtshela zonke izinto okumele azizwe. Lapha uveza ukuthi esibonakalisweni ayenaso lawa mazwi awezwa emaningi ewezwa bese ecweba izinyembezi asuke ebika okuthile futhi uma ebona igagasi liza lokhu lingabe lalibika isimo esithile esingesihle, ngoba igagasi lisuke liza ngolaka lilikhulu ingakho uma kuthiwa ulwandle lucasukile lapho usuke ubona amagagasi amakhulu nolwandle lihuba. Ukubona kukaKunene amantombazane efake imiyeko bese eyamgidela, lokho okusho ukuchaza la mantombazane ayevimba okubi. UKunene lapha ukhulumisa okwesangoma ngoba usebenzisa igama elithi *imiyeko* okuwuyizinwele ezisuke zilukwe izangoma zaba zinde bese bezifaka ubuhlalu. Imiyeko iyona evele ikutshele uma ubona umuntu enayo ukuthi lowo muntu usuke eyisangoma.

Izangoma zivamisile ukugida ikakhulukazi uma zibungaza ukuphuma kwethwasa. Uma ithwasa seliqedile ukuthwasa kuyaye kuhlatshwe inkomo nembuzi bese-ke kuyagidwa kubuswe; lokhu okusho ukuthi ukugida kwala mantombazane abonwa uKunene kwabe kusho ukuthi lokhu okubi ebekade ekubona kuza negagasi kwabe sekuvinjiwe kuvinjwa amadlozi; kwabe sekuza okuhle ngoba nantu uphawu lokujabula kwamantombazane egida futhi eza kuye emfundisa okuningi emtshela izimfihlakalo emgqugquzela ukuba abhale. Amadlozi iwona ayemtshela ukuthi abhaleni futhi ayesebenzisa yena ukudlulisa umlayezo kubantu; ayengagcini ngokumtshela kuphela kepha ayemkhombisa nekusasa lempilo, lokhu kwelukiswa kwentambo kwabe kusho ukuthi ekugcineni uyophumelela ngoba intambo uma yelukwa kusuke kuthathwa imicu eyehlukene ihlanganiswe ukuze intambo ibe yinde futhi iqine. Uma kubhekwa yonke imsebenzi yentambo ukuhlanganisa izinto ezithile ezimbili ebezingahlangene lokho okungasho ukuthi umsebenzi wedlozi elalihlanganisa uKunene nabadala. Sithola lokhu okulandelayo enkondlweni ethi Ubukhwishikhwishi **bamandiki**

Njengehashi lomoya elalingasavumi ukuma
 Nakanjalo ayengigijimisa mina amandiki
 Ngagijima mina noma ngingasathandi
 Ngize ngithi noma sengiyiqamba ingoma
 Ngizwe isizungu, isizungu selizwe engingalaziyo
 Isizungu esibuhloko hloko nangamanzi enzululwane
 Ilizwe lona lalingathi likhona lingekho lisazokufika
 Ngize ngikhale izinyembezi ngingasazi engikwenzayo!

(Igudu, 58)

UKunene kule migqa engenhla uziveza njengethwaso elithwasayo elingenwa
 umoya wobungoma, lapha usebenzisa isifaniso sehashi uzifanisa nehhashi
 ukuthi wabe esengenwe ngamandiki kuyimiyoya yedlozi. Mayelana nendlela
 yokwenza ehlobene nokuthwasauMsimang (1975: 12) ubeka kanje:

Amathongo lawa ahlukeni. Kukhona idlozi okusho
 uyise wethwaso. Kukhona indiki okusho ukuthi
 uyisemkhulu wethwaso. Indiki livama ukuhamba kanye
 nendawo; okungininakhulu wethwaso. Amandiki lawa
 abonakala ngokugida kwethwaso, ligida ngomfutho
 nangamandla edlula awesangoma phaka. Futhi
 liyezwakala indiki ngokubhonga nangokubhodla
 kakhulu kanti isangoma asibhongi. Emaphusheni endiki
 kuyaye kufuneke inkukhu yokuliqhwakelisa, lona
 aliguqi noma lihlale phansi njengesangoma. Kubuye
 kuhlatshwe nembuzi yezikhali ngoba lona lihloma
 okwedlula isangoma.

Ngokubheka incazelo kaMsimang mayelana nendiki kuvela ukuthi linamandla
 kakhulu lona kunesangoma ingakho uKunene esebenzisa ihhashi njengesifaniso
 ukuveza amandla amandiki ngoba ihhashi uma seligijima awube usalinqanda,
 lapha noKunene wabe ekhombisa amandla ayewanikwa ngamathongo.
 UKunene uphinde asebenzise igama elithi ubukhwishikhwishi bokuveza

amandla amandiki okusho ukuthi njengoba wayekhwishizela ezweni angalazi wayezithola esenesizungu ngoba akekho owayekuqonda lokhu ayekuzwa yena ngoba noma ngabe wayezibhala izinkondlo zakhe kepha akekho owayezixaka ngazo kwazise zabe zibhalwe ngesiZulu okusho ukuthi indlozi linamandla amaningi okwenzisa umuntu izinto. UMsimang uqhubeke ethi:

...lo muntu ogulayo uzosina asine ebhonga ehayiza lize limkhiphe idlozi. Aphume ngesivivini engazi nalapho eya khona. Empeleni konke ukusina nokuhayiza lokho usuke engakwazi ngoba umqondo wakhe usuke usathwebulekile, kusuke kungenzi yena yena kodwa kwenza idlozi. Uphuma ngesivinini ehambe enqamule izigodi nezifunda engazi. Endleleni lapha akahambi kodwa uyagijima.

Kule nkulumo kaMsimang kuvela ukuthi idlozi linamandla amakhulu okukwenzisa izinto noma ukungena kwalo kungemnandi kepha ilona elikuvikelayo futhi idlozi elihle ilona elikulethela izinto ezinhle empilweni futhi kuthi kunjalo umsebenzi walo kusuke kuwukuvikela lowo elimngenile, ingakho umsebenzi wezangoma kuwukusiza abantu abanezinkinga ezahlukene kanye nokubavikela. Sithola lokhu enkondlweni ethi **Amathongo angawakithi**

Angasho ukuthi ngaloku kwenza uyakunginqanda
Anginqande endleleni yami yamaThongo
AmaThongo makhulu kithi ngoba angawase-Afrika
Yiwo eyakudlidlama yiwo ayakuvimbezela izitha
Az'ayisonte yonke intam'ebisiqhoshile
Ebisithi bonk'abantu bayolandela intando yayo.

(Igudu, 69)

Lapha uKunene uveza amathongo ukuthi konke kuphethwe iwona futhi anawo amandla okulwisana nezitha ababebhekene nazo. Uveza ukubaluleka kwawo

ikakhulukazi kubantu base-Afrika ukuthi iwona ayobapha amandla okunqoba kanye nempumelelo.

5.3.5 Imithandazo kaKunene esekudingisweni

Ukukholelwa kukaKunene emadlozini kusho ukuthi wabe ekholelwa kuMvelinqangi ngoba kwazona izangoma ziyazi ukuthi kukhona omkhulu kunamathongo, obheke zona kanye namathongo. Ngokuka Levin (2001:133):

The Supreme-Being is the first cause and the creator of all things. He constituted the present order, gave men the amathongo (spirit of ancestors), doctors for creating disease and diviners. It is He whom arranged that amathongo (spirits) should make known their wishes in dreams. Medicine are said to have been introduced in the world through ancestral spirits.

(UMvelinqangi uyena owokuqala futhi uyena umdali. Wanikeza abantu amathongo wadala nezifo kanye nezangoma. Uyena ohlela amathongo ukuthi zonke izifiso zawo zibonakaliswe ngamaphupho. Imithi yokwelapha yalethwa emhlabeni ngomoya wamadlozi.)

Lapha uLevin uveza ubudlelwane obukhona phakathi kwamathongo kanye noMvelinqangi; akucacisayo ngukuthi njengoba ithongo kuwubaba wedlozi nje noma kuwuwona moya wedlozi kodwa kukhona ongaphezulu kunakho konke ongaphezulu ngisho kwamathongo. UKunene enkondlweni yakhe ethi **Wena Omkhulukhulu** uthi:

E! Mkhulukhulu Mvelinqangi
Wena ongayiwayi wena onzululu
Wena esikubona singakuboni
Wena esikuzwa singakuzwa
Wena ongenakwa ongenakubatshwazwa
Ngokuba amazwi ethu kawanele

Wena osabekayo ungasabeki

(Umzwilili, 45)

Lapha uKunene uveza ubukhulu bukaMvelinqangi uthi uMkhulukhulu okuwukuthi Mkhulu womkhulu ngoba uyena omdala kunabo bonke akekho omaziyo kepha kuyaziwa ukuthi ukhona futhi konke okukhona kungenxa yakhe. UKunene wayekuqonda ukuthi umthandazo ubalulekile kepha umehluko wakhe wayengathandazi kuJesu njengamaKristu kepha uthandaza ku-Mvelinqangi lokho okuveza ukuthi wabe engumuntu okholelwa ezintweni zesiZulu. Enkondlweni ethi **O, Mvelinqangi** ubeka kanje:

O, Mvelinqangi sithumele nathi imbongi

Yona iyakubabaza ngamazwi emhlabeni wonke

Sithumele yona engayubandoda engayubamfazi

Kodwa eyakuhlanganisa amazwi omabili

Izize ibe buhlakani bamaxhegu nezalukazi.

(Umzwilili, 34)

Lapha uKunene wabe ethandaza kuMvelinqangi ecela ukube kube khona uxolo ezweni wonke umuntu akwazi ukulingana kungabibikho ukucwasana, kube ukuthi bonke abantu bahleli kahle ndawonye futhi bayalingana.

5.5 Isiphetho

Kulesi sahluko kubhekwe amaqiniso ashiwo nguKunene mayelana nezimo zasekudingisweni eveza ubunzima bokuthi abantu babehluphekile uma ebabona kwabe kumphatha kabi lokho ngoba kwakumkhumbuza ekhaya. Okunye okuvelayo ukuthi imvelaphi yakhe wayeyazi kakhulu kuyena ukubaluleka kwedlozi kwabe kuklama indima enkulu empilweni yakhe; hhayi yena kuphela kepha nakubantu base-Afrika nje jikelele. UKunene uveza ukuthi kunokuxhumana okukhulu phakathi komuntu namadlozi kanye noMvelinqangi, ucacisa ukuthi uMvelinqangi uyena omkhulu kuze

amathongo, amadlozi bese kugcina umuntu. UMvelinqangi okuwuMkhuluwomkhulu uyena owadala yonke into ekhona emhlabeni. UKunene ubuye aveze nokubaluleka kwegama lomuntu ukuthi into ayikhumbula ekhuya ukubiza ngegama lakwabo ngoba igama ilona elichaza umuntu.

ISAHLUKO SESITHUPHA

UKUBUYELA EKHAYA NESIQALO ESISHA

6.1 Isingeniso

Kulesi sahluko kuzobe kubhekwa ukubuyela kukaKunene ekhaya emveni kokuhlala isikhathi eside ekudingisweni. Njengoba ezechukweni ezedlule bese kukhulunywe ngezimo zasekudingisweni kanye nokukhumbula kukaKunene ekhaya, lapha kuzobhekwa amathemba ayenawo ngekhaya; okusho ukuthi ngaphambi kokuba abuyele ekhaya izifiso zakhe ayenazo zazithini. Kuzobuyele kubhekwe amaqhawe ayewakhumbula noma abambe iqhaza elikhulu ngesikhathi somzabalazo, lapho kuzobe kubhekwa izinto azishoyo ngawo lawo maqhawe. Kuzobuyele kubhekwe nje ayekusho nge-Afrika kanye nobumbano ayelusho ukuthi uthini ngabantu abafice ekudingisweni.

6.2 Amathemba ngekusasa

Yize uKunene wabe esekudingisweni futhi esehlale khona isikhathi eside kepha wayenawo amathemba ngekhaya noma wayengakhohliwe yimuva lakhe. Ezinye zezinto ezabe zifunwa uKunene kwabe kuwukukhululeka kwezwe lakhe, wayefisa ukuthi nalo ekugcineni lithole inkululeko njengamanye amazwe. Akuyena uKunene kuphela kepha noma ubani onsundu owayephila ngaleso sikhathi sobandlululo wayefisa ukuba ifike inkululeko. Sithola lokhu enkondlweni ethi: **Ekugcineni siyonqoba:**

Kanje thina sizungezwe ngabanamandla
Nabakwaziyo ukusivala imlomo
Besigeme nangezikhali zabo ezibomvu
Baze bageme nabantwana bethu besakhula
Kube kuphele ngamandla lawa esisenawo
Wona esikhwelayo noma sibancane
Kube siyazi ekugcineni yithi siyakubanqobayo

(Isibusiso, 3)

Lapha uKunene uveza ubunzima ababehlangabezana nabo ngezikhathi zobandlululo ukuthi noma babehlukunyezwa bezungezwe ngabanamandla abakwaziyo ukubavala umlomo, okuwukuthi abanazwi bona ngoba konke abakushoyo kwabe kunganakwa. Kepha okuqaphelekayo ngukuthi noma uKunene eveza ubunzima kanye nobuhlungu ababehlangabezana nabo kepha wayengalilahlele ithemba lokuthi ekugcineni bayonqoba.

Kule mingqa engenhla uKunene usaveza ukuthi noma babengenawo amandla bebancane okusho ukuthi babezifanisa nezingane ezincane ngoba izona ezingenawo amandla zona ezizwa ngabantu abadala, okuwukuthi zona kumele zilandele imithetho ezitshelwa yona akukho ezingakwenza ngoba zincane azinawo amandla. Ingane noma incane kepha ayihlali incane njalo nayo ibuye ikhule; ngesikhathi ikhula ilapho ikwazi ukuthola amandla. Nalapha uKunene uveza leso sithombe ukuthi okusalayo bayazi ukuthi bayogcina benqobile, ngeke bahlale beyizingane. Kuvela umqondo ofanayo enkondlweni ethi

Ithemba:

Ungaze walilahla ithemba

Noma seligugile noma selimibimbi

Noma selitotoba nasemadolweni

Ngokuba lona linomona ngezahluleki.

(Indida, 17)

Lapha uKunene ukhuluma ngokuba nethemba ukuthi kubalulekile ukuba nethemba noma ngabe izimo obhekene nazo zinzima kanjani kepha ithemba lona lhlezi likhona. Ngendlela uKunene alichaza ngayo ithemba ugqamisa isithombe sethemba ebe esebenzisa isenzasamuntu ukuveza ukubaluleka kwethemba. Ithemba alikaze laguga kepha umuntu ogugayo ngakho lapha uKunene uveza ukuthi ngisho umuntu engaba mdala kanjani futhi abe kusiphi

isimo, kepha usuke enalo ithemba lokuthi ngelinye ilanga konke kuyogcina kulungile. Inhloso kaKunene ukusiveza ukuthi nakuye noma izimo zabe zinjani ekudingisweni kepha wayenalo ithemba lokuthi ngelinye ilanga uyobuya ekhaya futhi noma kungathiwa usegugile kepha uyobuya. Ingakho ngisho uKunene eqhubekile wabhala izinkondlo zakhe eziningi ngesiZulu okuwulimi lwakhe lwebele ngoba wayenethemba lokuthi ngelinye ilanga yonke le mibhalo iyofundwa abantu bakubo futhi iyoshicilelwa ekhaya.

Kuningi okwabe kufiswa uKunene ngeNingizimu Afrika kanye nje ne-Afrika yonkana. Okuqaphelekayo ukuthi uKunene usebenzisa igama le-Afrika ngaso sonke isikhathi uma ekhuluma ngekhaya. Siyakuthola lokhu enkondlweni ethi

Ngelanga elihle:

Ngelinye ilanga bayogcwala abantu,
Bayogcwala emhlabeni wethu wama-Afrika
Beze ukududa sebethi nokusho:
“Size ukuzothakazela umtakaMdabuli”
Bayosho qedane ngiphume mina ngivunulile...

(Igudu, 93)

Kule migqa engenhla uKunene uveza amathemba kanye nezifiso ayenazo ngekusasa ukuthi konke kuyobe kushintshile, wayenesifiso sokuthi ngelinye ilanga naye uyoze akwazi ukuzizwa esengumuntu obalulekile kubantu futhi uyokwazi ukuthola ukuhlonipheka abizwe ngegama lakwabo. Ukuvunula kwakuwukhombisa indlela uKunene abe eziqhenya ngayo ngesiko lakhe njengomuntu omnyama futhi njengomuntu wase-Afrika. Ngaphandle kokuba namathemba ngezwe kanye nobumbano kepha ukubuyela ekhaya kwakungezinye zezifiso ezinkulu zikaKunene owayekholwa ukuthi ngeke kuhlezi kunzima; ngelinye ilanga konke kuyolunga kube mnandi njengoba sibona nje enkondlweni ethi **Emva kwezimpi:**

Ngizohamba ngezinyawo zombili
Ngizonyathela emhlabeni wethu ophilayo
Ngihambe ngisheshe ngibange entabeni.

(Isibusiso, 33)

Lapha kule migqa uKunene uveza imizwa yenjabulo azobe enayo uma efika ekhaya ukuthi uyonyathela ezweni eliphilayo; uveza ukuthi kuzobe kungasekho ozobe ewubusa umhlaba kepha uzobe ungowabo bonke nabantu abaphila kuwona okuzobe sekusho ukuthi izimpi zizobe isiphelile wonke umuntu uyobe esehleli kahle.

Ngale kokubuyela ekhaya, maningi amathemba nezifiso uKunene ayenakho. Kasikugcizelele ukuthi la mathemba nezifiso kwakungekhona okukaKunene kuphela kodwa bonke abalweli benkululeko ababesekudingisweni ngokunjalo nezigidi zabantu abamnyama eNingizimu Afrika babenamaphupho anhlobonhlobo. Lapha sizoke sibheke izibonelo ezimbalwa nje.

6.2.1 Ubunye

Okuqaphelekayo ngukuthi kubo bonke ubunzima uKunene abe ebhekene nabo esekudingisweni into ayengayikhohliwe kwabe kungubunye kanye nokuphilisana kwabantu. Isifiso sikaKunene kwabe kuwukubona abantu behleli kahle bephila ndawonye kungekho ongcono kunomunye kepha wonke umuntu efana. Okusheshe kugqame ngukuthi uKunene wayekholwa ngukuthi abantu bayalingana futhi bangabafowabo kungakhathaliseki ukuthi bangolwaluphi uhlanga. Uveza ukudabuka ngokufa komlungu enkondlweni ethi **Kumfowethu abambulele ngoba emhlophe:**

Saluxola phela ngokuba singakwazanga
Lokho thina besithi ufana nabo ababulali
Ngokuba insolo yethu bekungeyase magqubini

(Indida, 55)

Kule migqa engenhla uKunene uveza imiphumela yenzondo kanye namagqubu ukuthi ngenxa yokungabibikho kobunye kanye nobumbano kugcina kufa abantu abangenacala. Kule migqa ukhuluma ngokuthi ngenxa yebala umuntu ugcina esefa; nakhona uma efa ubulawa ukuthi abantu bebezitshela ukuthi uyisitha sabo ngoba abantu abaningi bafile ngenxa yebala kanye nokungabibikho kokubambisana. UKunene lapha ubiza umlungu ngokuthi umfowethu lokhu ukwenza ngoba wayekuqonda ukuba akusibona bonke abantu abamhlophe ababeyizitha kanye nabacindezeli babantu abamnyama kepha babekhona ababefuna ukuthi kube khona ubumbano, wonke umuntu aphil kahle, kube khona nokuthula ezweni. Sithola umqondo ofanayo enkondlweni ethi **Wena oyimi:**

Wena uzofana nami, uzoba muhle njengami

Uma usuyakugeza emfuleni wami

Uma usuyakunqwamana nethuzi lami emadwaleni.

(Igudu, 2)

Kule migqa engenhla uKunene uveza ukuthi uma abantu bengafana naye okusho ukuthi bengacabanga ngendlela eya phambili bengabi nakho ukucwasana, bayokwazi ukuthi badle ndawonye, bahlale ndawonye futhi bazokwazi ukubona ngaso linye. UKunene lapha usuke eqhakambisa ubumbano ukuthi uma umuntu nigeza ndawonye noma nenza okuningi ndawonye niba nokuzwana nikwazi ukubambisana lapho ningaboni ngaso linye khona.

Ezinye zezinto ezabe ziqhakambiswa uKunene kwabe kuwukuhlala ngokuthula nje kube khona ukuzwana kubantu uma bephila ndawonye njengoba sibona enkondlweni ethi **Unehlazo wena:**

Unehlazo wena, wena okhulise abantabakho

Wabakhulisa ngenzondo yasebantwini

Sebeyakuthi uma bekhula babe beboshiwe

Babe bengezinqondo ezimafindofindo
Seluyothi ludlula usuku oluhle lwemikhosi
Bese bona beluzwa kuphela ngezinganekwane.

(Indida, 38)

Kule migqa uKunene uveza ubungozi benzondo ukuthi uma umuntu edlulisela inzondo kwabanye abantu usuke engalungile; ikakhulukazi uma eyidlulisela ezinganeni ngoba izingane zona zisuke zingazi lutho, kepha uma zifunzwa izinto ezimbi ikakhulukazi inzondo lokho kufana nehlazo. Isizathu sokuthi uKunene akhulume indaba yehlazo ngukuthi yena njengomuntu omnyama uyakuqonda ukuthi abantu abamnyama ihlazo kabalifuni. Lapha uKunene ukhuluma ngokuthi izingane zizobe zingaqaqekile zizobe zingakwazi ukubuka izinto ngehlo elihlukile futhi zizobe zingenalo uxolo. Lapha uKunene uphawula ngokuthi konke ezobe zikufundisiwe kuyozivala amehlo ngeke zibone ngisho kungasabalulekile ukuthi zizonde abantu, noma sekufike inkululeko azisoze ziyibone ngoba ziyoyizwa ngendaba njengenganekwane.

UKunene usebenzisa igama izinganekwane nje ukuveza ukuthi uma izingane zikhuliswa ngenzondo azisoze zakubona okuhle komunye umuntu ngokwe sichazamzwi sezingisi oxford Dictionary (2010:230) siyichaza kanje nganekwane:

“A traditional story accepted as history, serve to explain the world view of a people”

Ingxoxo esithathwa njengomlando ngenhloso
yokuchaza indlela abantu ababuka ngayo umhlaba

Le ncazelo yenganekwane ikhombisa ukuthi uKunene ufuna ukuveza ukuthi ngenxa yenzondo izingane zingangcina zingazazi izinto eziyiqiniso ngabanye abantu kepha zingaqonda lokhu ezikutshelwayo kuphela, ngenxa yokuthi ingane iyabalalela abazali uma beyitshela lokhu abafisa ukuyitshela khona.

Kuzokhumbuleka ukuthi izinganekwane zabe zisetshenziselwa ukuphendula imibuzo kanye nokuchaza izimo abantu abadala ababebuka ngayo impilo.

Uyakhuluma futhi ngobunye nokucabangelana inkondlweni ethi **Ubunye bomhlaba:**

Nxa sebelisukela izinyane lenyamazane

Selikhala likhalela kunina

Abaze bakhumbule abazingeli

Nakanje abantwana babo

Seziyabakhokhobela izitha zomhlaba.

(Indida, 63)

Lapha kule migqa uKunene usagqamisa khona indaba yokungacabangelani kanye nokubaluleka kobunye uma nihlala ndawonye. Usebenzisa isibonelo sabazingeli ukuveza ukubaluleka kokucabangelana uma ningabantu lapha uveza ukuthi uma wenza into komunye umuntu kumele uyithathe uyibhekise nakuwe ukuthi uma seyenzeka kuwe uyoziwa kanjani, ingabe uyoyithanda yini. Lapha uKunene uveza ukuthi uma abazingeli beyozingela into abasuke beyifuna bona inyamazane basuke bengenendaba nokunye, okuwukuthi uma beyifika bazoyibulala ngisho kuthiwa inezinyane basuke bengakushayi mkhuba lokho ngoba inhloso yabo isuke iyinye kuphela.

Okunye okusemqoka okuvezwa uKunene indaba yokuzehlisa uma ungumuntu ukwazi ukuphilelana nabanye abantu ngoba bonke abantu bayidingana kulo mhlaba. Lokhu sikubona enkondlweni ethi **Yikho kuyinkosi:**

Akazithobe lowo ozobusa

Yikhona ezobusa kahle abuse ngezenzo zakhe

Kube nguye thina esithi yena nkosi

Singasho ngamatshwala agcwele izisu

Ke lokho inkosi ayiyinkosi wukwazi kuyinkosi

(Igudu, 76)

Kule migqa uKunene uveza ukuthi uma ungumuntu kubalulekile ukuthi usebenze ngokuthula futhi abazise abanye abantu. UKunene usebenzisa isibonelo ngenkosi ukuthi inkosi iyona ekhethwa ngabantu ngoba beyibona ukuthi ingumuntu onjani, ukhuluma ngokuthi akumele izinto ezibalulekile sizishaye indiva kumele konke esikholelwa ekutheni kulungile futhi kubalulekile sikwazi ukukuveza. Inkosi enhle elungile nebazisayo abantu okubalulekile ukuzithoba kwayo. Mayelana nalokhu, owayengumengameli waseNingizimu Afrika uDokotela Nelson Mandela (1994:17) wathi:

If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.

(Uma ufuna kube khona ukuthula phakathi kwakho nesitha sakho kumele usebenzisane naso bese niba abalingani.)

La mazwi ashiwo uDokotela uMandela ayahambisana nokushiwo uKunene mayelana nobunye kanye nokusebenzisana ngoba nalapha uMandela uveza ukuthi into ebalulekile uxolo kanye nokusebenzisana okuyizinto ezabe zigqugquzelwa uKunene, ngenhloso yokuba abantu bakwazi ukuqonda ukuthi amagqubu kanye nenzondo ngeke kusiyise phambili isizwe, kunalokho kuyohlezi kukhona ukubuyela emuva kanye nokuma ndawonye empilweni ngoba okubalulekile ingqubekela phambili nokuthandana.

6.2.2 INingizimu Afrika entsha

Ngemuva kobunzima kanye nezivunguvungu ezibe khona empilweni kaKunene kanye nesebantwini baseNingizimu Afrika kepha konke kwadlula kwaba khona isiqalo esisha. UKunene ukhuluma ngezinto eziyokwenzeka ngesikhathi

sekudlule bonke ubunzima ababe kade bebhekena nabo. Kuyavela lokhu enkondlweni yakhe ethi **Ekugcineni siyoba munye:**

Kade besibiza thina asibambane ngezandla
Ukuze ukuzwana kwethu kufudumale nakusasa
Kuphumelele nasemithanjeni yabanye
Yikhona nakhona ekugcineni siyoba munye.

(Isibusiso, 3)

Kule migqa engenhla okugqamayo ngukuthi uKunene wabe engenayo inzondo kuhulumeni wobandlululo, wayengafuni ukuthi kubekhona ukuphindisela kepha wayedinga ukuthi kube khona ukubuyisana phakathi kwabo, wonke umuntu alingane. Isihloko siveza ukuthi uKunene wabe enethemba lokuthi noma ngabe bengahlukunyezwa okwamanje kepha bayogcina bemunye kuyoba khona ukuzwana. Okunye akuvezayo uKunene ngukuthi lokhu kubambana ngezandla akushoyo kwakubalulekile ngoba izandla ziyagezana kwakuzodala ukuthi kube khona ukuzwana nokubambana kungabikhona ocwasa omunye kepha kubekhona ukuzwana.

Okunye okushiwo uKunene mayelana nethemba kanye nokukhululeka sikuthola enkondlweni ethi **Ukuzalwa kwekusasa:**

Amehlo ami akuwona awanamuhla
Ngawokubuka ikusasa
Lona liyakuvela ezinyaweni zami njengezithombo
Lona liyakukhula ngezithelo ezibomvu
Yizo zona ziya bezifudumelayo zinambithekayo
Konke loku kobuwalawala banamuhla
Abusho lutho buyodlula buyosala nemililo
Ngokuba nempela nokumnandi kuzalwa yizinyembezi.

(Umzwilili, 5)

Kule migqa engenhla uKunene uveza ukuthi lokhu akubona manje kwabe kungamlahlisi ithemba ngoba yena wayazi kuthi yini ababeyiphokophelele ngekusasa. UKunene usebenzise igama elithi *ikusasa* esikhundleni segama elithi *inkululeko* yingoba ufuna ukuveza umqondo wokuthi kuzobe sekushintshe yonke into sekungafanai nanamuhla. Leli gama lekusasa liwuphawu olusho isiqalo esisha. Uma umuntu ekhuluma ngekusasa uke enze isiqinisekiso sokuthi usuke ebheke impilo engcono noma isimo esingcono kunalesi abhekene naso.

UKunene ukhombisa ukuthi wayekuqonda ukuthi ubunzima ababebhekene nabo babungobesikhashana futhi babudlula. UKunene enkondlweni ethi **Ngilwela ukuba...**

Ngilwela ukuba bangingcobe mina obabamkhulu

Bathi: nangu umntwana wethu,

Nangu yena obephethe ilizwi ezizweni

Basho sengimude ngingangothingo lwezinqama

(Indida, 98)

Lapha uKunene uveza ukuthi njengoba wabe esekudingisweni wayenalo ithemba lokuthi ngelinye ilkanga iNingizimu Afrika iyokhululeka, bese obabamkhulu bembonge ngomsebenzi wakhe akade ewuyele ekudingisweni. Wayenethemba lokuthi uzothi ebuya uzobe engakakhohlakali kubantu bakubo, futhi wayenethemba lokuthi uyobuya esadla anhlamvana.

6.2.3 Intando yeningi

Ngemuva kwezifiso kanye nobunzima obukhulu kwabakhona ukukhululeka kubantu kwase kuba khona imithetho emisha eyabe ivuna wonke umuntu owabe ephila eNingizimu Afrika. Kodwa konke lokho kwenzeka emva kokhetho lokuqala ngqa lwentando yeningi. UByrnes (1996:10) uthi:

South Africa held its first democratic non-racial election on 27 April 1994. Nineteen political parties participated and 22 million people voted.

(Zingama-27 kuNdasa we-1994 iNingizimu Afrika yabamba ukhetho lokuqala olwabe luhlanganisa izinhlanga ezahlukene. Amaqembu ayishumi nesishiyagalolunye ezipolitiki ayezibandakanyile lapho okwavota khona abantu bayizigidi ezingamashumi amabili nambili.)

Lokhu okuvezwa uByrnes kusivezela isithombe sokuthi abantu bonke base bekhathele ukuhlukumezeka kepha base befuna impilo engcono, nokuthi izimpilo zabo zishitshe kube khona ukuthula. Ukuvota kwase kusho impilo entsha kanye nemithetho emisha eyabe izobekwa.

INingizimu Afrika yaba yizwe elobusa ngentando yeningi, lapho wonke umuntu enelungulo lokuvota kanye nokukhetha uhulumeni. UByrnes (1996: 4) uyichaza kanje intando yeningi:

Democracy means that everyone has a say about how the country is run. In a democracy, the government is put into power by its citizens. The adult citizens of a democracy elect their government. One way they do this by choosing people to represent them in a parliament.

(Intando yeningi isho ukuthi wonke umuntu unezwi ekuphathweni kwezwe. Kuntando yeningi uhulumeni ukhethwa izwakhamuzi bakwenza lokhu ngokuthi bakhethe akalunga athize azobamela ephalamende.)

Ngemuva kokuvotwa, uHulumeni omusha owabusa we ANC waqala wasungula inhlangano ebizwa ngokuthi *Truth and Reconciliation Commission* (TRC) ngenhloso yokuveza wonke amaqiniso ezinto ezabe zenzeka ngesikhathi sobandululo njengoba kwakuhlukunyezwea amalungelo abantu. Kepha inhloso

enkulu ye TRC kwakuthi kube khona ukubuyisana kanye noxolo kubantu base Ningizimu Afrika. Okunye okwabe kuyinhlosongqangi yeTRC kwabe kuwukwenza isiqiniseko sokuthi udlame olwabe lukhona ngenxa yezepolitiki nezinye izinto ezabe ziyimbangela yodlame azibe zisenzeka bese kuthi bonke ababe behlukumezekile bathole usizo lokwelapha ngokwengqondo ukuze bakwazi ukudlula kanye nokuxola (Byrnes, 1996: 20)

Kwabuye kwasungulwa uhlelo elabe lizobhekana nezingqala zizinda kanye nokuthuthukisa umphakathi olwalubizwa ngokuthi *Reconstruction and Development Programme* (RDP). Inhloso ye RDP kwabe kuwukuzama ukuvala igebe lempilo elabe likhona phakathi kwezakhamuzi zaseNingizimu Afrika ezifana namaholo, izindawo zokuhlala kanye nokuthuthukiswa nje kwezinga lempilo. Ingqinamba eyabe inkulu ukuhlangabezana nazo zonke izidingo zabantu kwabe kuwukwehla kwezinga lomnotho namandla eRandi elabe lixega.

Ukuba khona komthethosisekelo omusha owabe unamalungelo abantu kanye nezilwane kwabe kwenzelwa ukuthi kubekhona ukuthula kanye nokulingana kubantu futhi bakwazi ukuphila ndawonye, eminye yemithetho ebalulekile eyabekwa kwabe kuyilena etholakala kwisivivinyo somthetho sisekelo (*bill of right*) equkethe amalungelo abantu abalulekile:

6.3 Ukufezeka kwamaphupho kaKunene

Ngemuva kobunzima kanye nazo zonke izinkinga ahlangabezane nazo ekudingisweni uKunene ungcina ebuyela ekhaya ngonyaka ka 1993 ngezi 26 ku Ntulikazi. Lolu kwabe kuwusuku olukhulu kuKunene kanye nakubantu base

Ningizimu Afrika ikakhulukazi abangabambali njengoba esho nje enkondlweni ethi: **Imibono yasekudingisweni**

Sabe sesihlala ezihlabathini ogwini lolwandle
Sabe sesibuka ukuwa nokuphakama kwamagagasi
Sabe sesilalela ukudlalisana kwezinyoni
Kona okwasekunjengako okwemimoya yethu
Yona inyoni enkulu sabe siyibona isiyikhwela intambama
Isikhwel' emafini amnyama isigoduka
Nathi laba sasesithubeleza ubusuku
Sesifumbethe imicabango ngekhaya lethu
Lona lase lisibiza njalo kude eNingizimu

(Igudu, 16)

Lapha uKunene uveza ukuthi onke okwabe kubahlupha kwase kudlulile kwabe sekuyisiqalo esisha nabo base bezokwazi ukuhlala olwandle bengahlushwa umuntu, usivezela isithombe esehamba eze ekhaya ukujabula ayenakho kanye nemicabango yokuthi sebezokwazi ukulalela umculo omnandi wezinyoni bathamele nelanga ogwnini lolwandle ngoba kwase kuyi Ningizimu Afrika entsha. UKunene ubeka kanje enkondlweni ethi: **Umthetho Wemthetho**

Uwuqedile umthetho abewaluka
Ewaluka ethi uyakubusa wonk' umuntu
Esho nabo labo abanezikhali ezinkulu
Esho nabo laba asebajwayea ukuphanga
Wona emnqandayo umuntu noma eyedwa
Kodwa uthe lo mthetho uyoba ngumthetho
Bese ubuhlanganisa nezinhlanga zamasiko

(Igudu, 50)

UKunene kule migqa engenhla uveza ukuthi konke ababekulwela sekufezekile njengoba uhulumeni wobandlululo wabe enemthetho eyayicwasa abanye abantu manje njengoba esekhaya nje ubona ushistho lokuthi uhulumeni omusha wase Ningizimu Afrika usekuqede konke lokhu kucwasana okwabe kukhona wabeka imithetho eyabe ivuna wonke umuntu, imithetho eyabe ingaphezulu ngisho kwaba cindezeli. Le mithetho yayiveza ukuthi wonke umuntu manje useyalingana akasekho ongcono kunomunye zonke izinhlanga seziyafana.

Kwathi kusele usuku olulodwa ukuba uKunene abuyele ekhaya iNyuvesi yase California lapho ayesebenza khona yamenzela umcimbi wokuvalilelisa lapho uMasilela abeka kanje:

Your work Mazisi stood and stands against this tendency in African literary history, in that from the beginning it was written in an African language, namely in Zulu. This characteristic of your work Mazisi was profoundly unique, and this imprints one of its singular distinction

(Umsebenzi wakho Mazisi ukwazile ukumelana nongcobho olubi lemibhalo yobuciko yomdabu emlandweni wase Afrika futhi namanje usamile, kusukela ekuqaleni ububhala ngolimi lomdabu isiZulu. Lokhu kwenze imibhlalo yakho yahluka futhi yathathwa njengeseqopheleni eliphezulu nevelele.)

Lapha uMasilela wabe encoma igalelo lika Kunene abenalo ekubhaleni imibhalo yakhe eqhakambisa ulumi lomdabu ngoba ezinye zezinto abe ekholelwa kuzo ukuthi inking yokubhala ngolimi okungelona elakho awukwazi ukuqonda ezinye izinto ngendlaba abantu bakulolo limi abacabanga ngayo, lokho kwenza kube nzima ukungena ezicathulweni zabo.

Kwathi ngawo unyaka ka 1993 uKunene efika eNingizimu Afrika inhlango i-United Nations Education Scientific and Cultural Organisation (UNESCO) yamhlonipha ngokuba iciko lezokubhala kwemibhalo yendabuko. Siyakuthola lokhu enkondlweni ethi: **Umzuzu Wami Wokuhlabana**

Sengizojeza mina ngoba angikukhohlisanga
Angishongo ukuthi ngiyisihlaniphi
Baze bangibukela phansi nabakho behi angilutho
Name ngaze ngathoba ngabayeka bakhwele phezu kwami
Waseqhamuka ubaba wangibiza ngegama
Igama lami ayelibekele umzuzu wami wokuhlabana

(Igudu, 62)

Lapha uKunene wabe ebonga ngokuthi ekungcineni konke abekwenza efunda ebhala kunzima ngenxa yezimo zempilo zasekhaya kanye nasekudingisweni ekungcineni konke sekuyabonakala sekukhona asebembonga ngomsebenzi abekade wenza. Uphinde ajatshuliswe ukuthi njengoba esesekhaya nje usezobizwa ngegama lakwabo “Mazisi” lokho okumenza azizwe amukelekile ekhaya futhi enokujabula okukhulu.

6.4 Isiphetho

Kulesi sahluko besikhuluma ngezinto ezabe zingamaphupho kaKunene nge Ningizimu Afrika entsha. Kubhekwe izimo ezintsha kanye nokushitsha kwempilo kubantu nje ababephila eNingizimu Afrika okwabe kuhambisana nokushaywa kwemthetho emisha eyabe ivuna wonke umuntu. Kubhekwe abantu akabathatha njengamaqhawe ngenxa yegalelo ababe nalo ekulwisaneni nengcindezelo eyabe ibhekene nabantu baseNingizimu Afrika kanye nabase-Afrika. Kubuye kwabhekwa izifiso zika Kunene kanye nokukhuluke kwabantu baseNingizimu Afrika nezimo ezinhle ezingafani nezasekudingisweni kanye nokubuya kuka Kunene esekhaya injabulo ayenayo.

ISIAHLUKO SESIKHOMBISA

ISIPHETHO SOCWANINGO

7.1 Isingeniso

Inhloso enkulu yalolu cwaningo bekuwukuveza izinto ezishiwo uKunene kodwa sibheka indikimba yokudingiswa, ukuthi iziphi izinto ezabe zingamphathi kahle ikakhulukazi ezabe zenzeka eNingizimu Afrika, kanye nempilo nje ka Kunene esekudingisweni. Enye inhloso bekuwukuveza izinto ezibalulekile kuKunene njengomuntu omnyama, kanye nokuthi impilo wabe eyibuka kanjani.

7.2 Okutholakele ocwaningweni

Izinkondlo zakhe ziveza ukuthi abantu abamnyama babehlushwa ngabamhlophe futhi behlushwa nayimithetho nezinqubo zabamhlophe. Ziveza impilo enzima eyayiphilwa ngabantu abamnyama ngesikhathi sobandlululo eNingizimu Afrika eyehlisa abamnyama isithunzi yabenza bangaba abantu futhi baphilela ubuchaka nokuxhashazwa kanye nokuhlushwa.

Umcubunguli uLuckas (1962:45) unombono othi umbhalo uveza isimo senhlalo nesomlando jikelele. Lokhu kuyafakazelwa yizinkondlo zika Kunene njengoba ziveza izimo zenhlalo nezomlando eNingimu Afrika ngesikhathi sobandlululo.

UGramsci (1973:17) yena uthi kunezihlakaniphi ngokwemfundo eziba khona emphakathini. Uthi futhi kuba nombango wezinkolelo zokuthi izwe kumele liphathwe kanjani. Uthi-ke kuba umsebenzi walezi zihlakaniphi ngokwemfundo zomphakathi okumele zishudulisane kubangwa lezi zinkolelo. UKunene uveza ezinkondlweni zakhe ukuthi abantu abamnyama kumele baphile ngaphansi kombuso wentando weningi babe namalungelo onke njengabelungu, lungabi bikho ubandlululo olucindezela lubandlulule abantu ngokobuhlanga, inkolo, ubulili nokunye.

Izinkondlo zakhe ziyakuveza ukuthi wayekuqonda ukuthi izwe lalikusiphi isimo ngesikhathi sokuphila kwakhe. Ziyakuveza nokuthi wayekuqonda ukuthi

kwakumele izwe lisuke ekuphathweni ngobandlululo bese liya ekuphathweni ngokwentando yeningi lapho wonke umuntu ngale kokubheka ibala nobulili wayezoba nethuba lokubamba iqhaza ekuthathweni kwezinqumo zombusazwe ngokuthi asebenzise ilungelo lakhe lokuvota.

Izinkondlo zika Kunene noma wayezibhalangendlela ehluke kunezinyelike kepha ziveze ukuthi wayenekhono elikhulu ekubhaleni izinkondlo. Izinkondlo zakhe eziningi zibhalwe ngobungcweti obukhulu. Usebenzise ulimi olunothile, olunamagama anembayo kanye nezifengo ezidinga ukujula komqondo ukuze kuqondisiswe incazelo yazo izinkondlo zakhe.

Ekugxekeni izinto ezimbi uKunene ezabe zenziwa kubantu abamnyama kepha ayekufuna kakhulu kwabe kuwubambiswano ukuze wonke umuntu ahlele ngokuthula.

7.2.1 Izimo zombusazwe

Izinkondlo zikaKunene zikwazile ukuveza isimo senhlalo yabantu abamnyama ngaphansi kokunganyelwa ngenkani ngabamhlophe kanye nangesikhathi sobandlululo. Zikuvezile ukuhlupheka nokuhlushwa kwabantu ngenxa yendlela yempilo yangaleso sikhathi kanye nokugqilazwa nokuxhashazwa kwabo. Izinkondlo ziqopha umlando wesikhathi leso futhi ziyohleze zikhumbuza izizukulwane ukuthi impilo eyake yaphilwa ngaphansi kokubandlulwa ngabamhlophe yayinjani.

Izinkondlo zikaKunene zikwazile ukuveza izimo zasekudingisweni ukuthi ingabe wayehleli kanjani khona futhi iziphi izimo ezabe ziyinkinga. Zikwazile futhi ukusivezela indlela abe ecabangayo kanye nokukhumbula kwakhe emuva. Izinkondlo zikaKunene ziyakucacisa ukuthi wayeyimbongi enekhono elinzulu. Indlela abhala ngayo yenza ukuba athole ukuhlonishwa ngabanye ababhali kanye nase mazweni aphesheya kwezilwandle, Wayebhala ngolimi lwesiZulu

olusezingeni eliphezulu noma abe esechithe isikhathi esiningi ehleli phesheya kwezilwandle kepha wabe engakhohliwe ulimi lwakubo.

7.2.2 Igalelo lezinkondlo zikaKunene

UKunene akathulanga nje wawuhlaba inhlali ngesikhathi ebona ukuthi izinto sezonakele futhi ziyaqhubeka ziyonakala ezweni laseNingizimu Afrika. Njengembongi kanye nesishosho somzabalazo kwakumele akhethe ukuthi uba sohangothini lwabantu abacindezelwe yini noma ohlangothini lwabacindezeli. Wabe esekhetha ukukhulumela abantu abacindezelwe, naye ayengomunye wabo. Kwakungesona isinqumo esilula lesi asithatha. Ingakho uKunene eszinkondlweni zakhe uma ekhulumangabantu usebenzisa isabizawana soqobo *u-Ngi* lokho okuchaza ukuthi wabe ezinikele ekutheni uzobamela abantu, yize kwakuyisinqumo esasidinga isibindi esikhulu ngoba wayezibangela amazinyo abushelelezi kuhulumeni wobandlululo.

Izinkondlo zikaKunene zibe isibani esikhanyisela izingqondo nemiphefumulo yabantu futhi zanikeza ithemba lokuthi izinto zizolunga ekungcineni. Zinikeze abacindezelwe umuzwa wokuthi ukhona obona nobakhulumela ngokuhlushwa, ukuxhashazwa nokucindezelwa kwabo njengabantu abancishwa amalungelo ngokwezombusazwe eNingizimu Afrika, baphendulwa imihambima ezweni abayimisinsi yokuzimilela kulo abanye bengcine bedingiswa ngenxa yesimo senhlalo esingesihle kahle.

Zikwazile ukuveza ubudlelwane phakathi kwabamhlophe nabamnyama, kwabanotho nabahlwempu, amasiko, inkolo, umbusazwe nokunye. Kuyavela ukuthi uKunene ubhalile ngezinto eziphathelene nombusazwe ngenhloso yokuqwashisa ngosizi nokuhlukunyezwa komuntu omnyama, imithetho ecindezelayo, inzondo eqondiswe kwabamnyama, isihluku esikhalisa izinyembezi sigobhozise igazi.

UKunene ungomunye wababhali ababa nesibindi sokubhala izinkondlo ezivukuza umphakathi omnyama ukuba wenze okuthile ngesimo sokuhlupheka, ukucindezelwa, ukubandlululwa, ukufunzwa inkolo yobukhrestu nemfundo yesilungu kanye nokuxhashazwa kwawo. Ezinye zezinkondlo zikaKunene zivezela abafundi impilo yasekudingisweni kanye neyasekhaya ukuthi noma kwabe kunzima kepha ikusasa labe likhona konke kwabe kuzodlula kubekhona isiqalo esisha kuwowonke umuntu.

USustar noKarim (2006:203) bayasho ukuthi uma kukhulunywa ngezwe laseNingizimu Afrika, umlando ukhomba ukuthi ikhona imibhalo eyayibhalwa igxeka ngokwakwenzeka ngaphansi kobandlululo. Ezinye zezinkondlo zikaKunene zingena khaxa kule mibhalo eshiwo u-Sustar no-Karim, eyayigxeka okwenzeka ngaphansi kwesimo sobandlululo eNingizimu Afrika.

Ziningi izinkondlo zikaKunene ezingena kulo mkhakha wokukhononda. Kuveziwe kulolu cwaningo ukuthi yiziphi izinto ayekhononda ngazo.

Kuyacaca-ke ukuthi uKunene wazikhethele yena ukuba akhulumele abantu abacindezelwe. Wathi noma azi ukuthi lokho kwakungambangela amazinyo abushelelezi kuhulumeni wabamhlophe kodwa wangakugqiza qakala konke lokho ingakho noma wayesekekudingisweni kepha wayesaqhubeka ebhala ngezinto ezabe zingezinhle ezenziwa kubantu abamnyama.

UNtuli (1987:156) uthi selokhu kwathi nhlo ababhali baba nayo indlela yokuveza ukungeneliswa ngezimo nezinto ezithile. Uthi nokho kuba nempikiswano mayelana nokuthi umbhali kumele angene kangakanani ezindabeni noma ezinkingeni zomphakathi ayingxenye yawo. Kukhona abathi akakwazi ukuwuhlaba inhlali izinto zibe zonakala. Laba-ke bathi kuwumsebenzi wakhe ukuba asho ukuthi konakele, kuphi, kanjani nokuthi yini emele ukwenziwa ukuze kulunge isimo. Abanye-ke njalo bona bathi cha

umbhali akangabhaleli ukuveza izinkinga zomphakathi. Bathi akabhale nje ukuveza ikhono lakhe kulobo buciko abhala kubo.

UKunene akabonanga kungamsiza ukuba abhalele ukubhala nje, kodwa ebe engasho lutho ngezinkinga zabantu abamnyama eNingizimu Afrika. Izinkondlo zakhe wazibhalela ukuba zisho okuthile ukuze isimo sezwe siguquke.

Uthe ekuqonda ukuthi kumele abhale ngezinkinga zabantu kanye nezifiso zabo wabe enekhono elimangazayo lokusebenzisa amagama ukubhala izinkondlo zezinga eliphezulu. Njengeciko wayeyingcweti yangempela. UNgara kuPetersen noRutherford (1990:114) uthi:

There are many who have been given the talent to use words and to tell interesting stories, but the genuine artist strives to go beyond the telling of a good and captivating story and endeavours to communicate something of significance and lasting value, to tell a story which captures the history of a whole generation, of a nation, at the same time as telling the story of particular individuals. The genuine artist causes us to reflect on our own lives, on the lives of our nations and the history of human kind as we read...

(Baningi abaphiwe ukucikoza baxoxe izindaba ezimnandi, kodwa iciko langempela ledlulela ngale kokuxoxa indaba emnandi, ledlulise umyalezo onesisindo esihlala njalo, lixoxe indaba emumatha umlando wesizukulwane sonke, wesizwe, ngesikhathi esifanayo exoxa indaba yomuntu ngamunye. Iciko langempela lisenza sizindle ngempilo yethu, ngempilo yezizwe zethu, umlando wesintu, ngenkathi sifunda...)

UKunene ubhale ngesikhathi abantu abamnyama baseNingizimu Afrika becindezelwe ngenxa yobandlululo. Lesi sikhathi bekuyisikhathi esinzima ngisho kubabhali futhi sibe nomthelela emibhalweni yabo. ULevin (1995:1) usichaza kanje lesi sikhathi:

The problem arises out of the socio-political conditions which tended to divide writers and artists alike along the lines of having to decide whether to remain neutral towards matters of the oppressed majority and follow their artistic talents in concentrating on perfecting their art.

(Inkinga ibangwa yizimo zenhlalo-mbusazwe ezazinakho ukuhlukanisa phakathi ababhali ngokunjalo namaciko ngokuthi kwakumele kunqunywe ukuqhubeka nokungachemi ezindabeni zoquqaba olucindezelwe noma kugxilwe ekubhaleni nasekucikozeni.)

Kwakunobungozi obukhulu ukukhetha ukugxeka uhulumeni. Abanye babethi noma bekwenza kodwa bakwenze isinyenyela ngoba besaba lona ulaka nesihluku sikhulumeni wamaBhunu. Uma ngabe umuntu wayezophumela esidlangaleni akhulume agxeke abale lokho okubi ngobandlululo, lokho kwakusho khona ukuthi unesibindi lowo muntu. UKunene ube nesibindi kanje ngesikhathi sobandlululo. Uma ngabe wayenesibindi kanje, kuyacaca ukuthi wayezosiqungela ukukhuluma into ezwakalayo, hhayi ukubhibhidla nje.

UKunene emibhalweni yakhe uyakuveza ukubaluleka kokuba abantu abamnyama bazi ukuthi amasiko nolimi lwabo lubalulekile. Uyakhononda ngokufa noma ukubukelwa phansi kolimi namasiko ngokuqhakanjiswa kakhulu kwezinto zomlungu. Lapha ulandela lokhu okushiwo uFanon (1963:233) othi:

To fight for national culture means in the first place to fight for the liberation of the nation, that material keystone which makes the building of a culture possible. There is no other fight for culture that can develop apart from the popular struggle.

(Ukulwela amasiko esizwe kusho, okokuqala ukulwela ukukhulula isizwe. Leso isihluthulelo esenza kube lula ukwakha insika yamasiko esizwe. Kakukho okunye ukulwela amasiko okungenzeka ngaphandle komzabalazo.)

UKunene wayezalelwe esimweni esithile ezweni laseNingizimu Afrika. Okwakwenzekile nokwakusenzeka ezweni ngasohlangothini lwezombusazwe kwakungeke kungabi nomthelela empilweni yakhe kanye nasekucabangeni kanjalo nasekubhaleni kwakhe. UNgugi wa Thiong'o (1981:72) uyasho ukuthi indlela umphakathi ohleleke ngayo kanye nezinto ezenzeka kuwona kuba nomthelela empilweni yombhali ngoba phela umbhali uyingxenye yomlando wendawo yakhe, isikhathi esithile kanye nendawo leyo asuke ezalelwe wahlala kuyo. Njengelunga lomphakathi umbhali uba yingxenye yabantu bezinga elithile kulowo mphakathi. Ingakho uKunene wazithola esengenelele nakwezepolitiki waba ilunga eliqavile le- ANC

USole kuMkhize (1991:20) uma ekhuluma ngemibhalo ekhiqizwe ngesikhathi sobandlululo uthi:

Art and literature were seen as ways of raising social awareness and showing the need for a changed society, and black self-expression and control in the arts became a major pre-occupation.

(Ubuciko nemibhalo kwakubhekwa njengezindlela zokuvula abantu amehlo mayelana nezimo zenhlalo nokukhombisa isidingo somphakathi oshintshile, futhi ukuzibambela mathupha kwabamnyama kwezobuciko kwaba sekhaleni lomzabalazo.)

Izinkondlo zikaKunene ziveza ikhono lakhe lokulumbanisa umlando kanye nesikhathi leso abhale ngaso, ngesikhathi eveza ukuthi izimo zinjani ezweni nokuthi kwenzekani. Uveza umlando nesimo senhlalo yabantu.

7.3 Okunye okuvelayo ezinkondlweni zikaKunene

Ucwaningo lukuvezile ukuthi izinkondlo zikaKunene zisemazingeni angafani. Kugqame lapha amazinga amathathu. Kukhona ezisezingeni lokuqala. Lezi ngezivezayo nje izimpawu nemithelela yobandlulo. Kukhona ezisezingeni lesibili. Lezi ngezixeka ubandlululo kanye nomthelela walo ezimpilweni zabantu kanye nasezweni lonke. Kukhona ezisezingeni lesithathu. Lezi zona zigqugquzela ukuthi akwenzeke okuthile ukuze kube khona ushintsho.

7.3.1 Okuvelayo nje ngezimo

Kuvelile ezinkondlweni zikaKunene ukuthi zikhona lezo ezivezayo nje kuphela izimo ezingezinhle abantu abamnyama ababephila ngaphansi kwazo. Lezi zazizosiza ukwandisa ulwazi ngempilo elukhuni yabantu abamnyama ngaphansi kombuso wengcindezelo yabamhlophe.

7.3.2 Ukugxeka

Kuvelile ocwaningweni ukuthi zikhona izinkondlo zikaKunene ezazihlose ukugxeka izinto nezimo ezimbi zobandlululo. Lezi azigcinanga nje ngokuveza izinto nezimo ezimbi. Zibuye zaveza ukungahambisani nazo, zikhombisa ukuthi izinto nezimo lezo akuyona into engashayelwa ihlombe. Ziveze

umthelela wokubukelwa phansi nokucwaswa kwabantu abamnyama yilabo abamhlophe.

Izinkondlo zikaKunene azigcinanga nje ngokugxeka abamhlophe kepha nabo abamnyama zibuye zibagxeka lapho bengenzi kahle khona. Akalibali-uKunene ukulokhu ethi benza kanjalo abamnyama ngoba beyizisulu zokubandlululwa nokuhlushwa ngabamhlophe. Lokhu-ke kukhombisa isibindi kuyena ukuthi akwazi ukugxeka abakubo, abangase bamzonde noma bambone engasiyena umuntu ozwelana nabo ekuhluphekeni kwabo ngenxa yobandlululo.

7.3.3 Ukuveza izinto ezingaba isixazululo

Kuvelile ocwaningweni ukuthi uKunene ngokusebenzisa izinkondlo, uhlongoze izixazululo ezithile mayelana nesimo saseNingizimu Afrika. Ugqugquzela ukuba abantu abamnyama nabamhlophe bazwane, kuphele inzondo nokuhlukana ngokobuhlanga nolimi namasiko.

7.4 Okungenziwa ngolunye ucwaningo

Lusengaba khona ucwaningo olungenziwa ngezinkondlo zikaKunene. Kungacwaningwa ngezindikimba ezihlukene ezinkondlweni zakhe. Akuyona kuphela indikimba yokudingiswa agxile kuyona ekubhaleni izinkondlo zakhe uKunene. Zikhona izinkondlo zakhe ezikhuluma ngenkolo yabantu abamnyama noma ukubaluleka kwamadlozi.

Omunye umcwaningi njalo engakhetha ukubhala ngeqhaza lakhe ekugqugquzeleni ukuzwana noxolo phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika ngesikhathi sobandlululo. Ziningana izinkondlo zakhe eziveza lokhu.

Kokunye njalo kungavela umcwaningi ongathi yena uzogxila ekubhekeni ukukhuthaza kwakhe abantu abamnyama ukuba bafunde ukuzimela nokuzenzela, bengafuni ukwenzelwa izinto yilabo abaphethe.

Kusengenzeka ukuba kuqhamuke umcwaningi ongafisa ukuqhathanisa iqhaza likaDlamini, lika-B.W Vilakazi kanye neli kaKunene ekuthuthukisweni ukubhalwa kwezinkindlo zesiZulu kanye nezinto abazishoyo mayelana nempatho yabantu abamnyama.Lokhu kungalekelela ukubheka ukuthi ubani ongcono kunomunye

Nokho-ke kungenzeka ukuthi kwenziwe ucwaningo ngemibhalo nendikimba yokukhononda emibhalweni ebhalwe ngemuva kokutholakala kwenkululeko ezweni laseNingizimu Afrika.

Izwe elisanda kuthola inkululeko liba nezinsalelo eziningi kakhulu. Ukuphela kobandlululo okubhalwe phansi ngonyaka we-1994 ngokuqaliswa kwentando yeningi ezweni laseNingizimu Afrika kulethe isikhathi esisha ezweni lonke. Omunye umcwaningi engacwaninga ukuthi ingane izinto ezabe zifunwa uKunene ezinkondlweni zakhe ziyenzeka yini njengoba sekuyintando yeningi manje.

7.5 Isiphetho

Kulesi sahluko kuvezwe lokho okutholakele ngesikhathi kwenziwa lolu cwaningo. Kuyaqama ngalolu cwaningo ukuthi bakhona ababhali okuthe ngesikhathi sobandlululo baqoka ukubhala izinkondlo ezikugxekayo okube yimiphumela nemithelela emibi yokunganyelwa ngenkani ngabamhlophe kwezwe laseNingizimu Afrika nezwekazi lonke lase-Afrika. Kucacile futhi ukuthi uKunene ubhalile kakhulu ekhala ngayo le miphumela nemithelela ngesikhathi sobandlululo eNingizimu Afrika. Izinkondlo zakhe ziyahlukaniseka ngezimo ezabe zikhona kanye nezabe zibheke naye. Kukhona lezo ezikhala ngezimo ezabe zibhekene nabantu base Ningizimu Afrika bese kube ekhona ezabe zibhekene naye esekudingisweni kanye nokukhumbuka ekhaya. Kuyavela futhi ukuthi kukhona izinkondlo zakhe ezivezayo nje kuphela ukuhlupheka kwabantu, kube khona lezo ezigxekayo bese kuba khona lezo ezishoshozela

ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu eNingizimu Afrika. Kuvelile futhi nokuthi kukhona abantu ayebathatha njengamaqhawe omzabalazo abamba iqhaza elikhulu ngesikhathi kulwisana nohulumeni wobandlululo.

Kube sekuvezwa futhi lokho okusengenziwa ngabanye abacwaningi ocwaningweni olungalandela. Bekuvelile ekuqaleni kocwaningo ukuthi ayiminingi imisebenzi yocwaningo ekhuluma ngemibhalo yesiZulu ngesikhathi sobandlululo. Lusengaba khona olunye ucwaningo ukuvala izikhala ezisekhona. Lusengenziwa futhi nokungabheka ukuthuthuka noma ukumelana nezinselelo kwababhali besiZulu ngesikhathi seminyaka yenkululeko eNingizimu Afrika.

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